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New Series
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The Kingdom of God

WILLIAM O. MENDENHALL

A Lost Birthday

RUFUS M. JONES

The Church and Prohibition

S. EDGAR NICHOLSON

Drama of Peace at Geneva

BERTRAM PICKARD

Situation in Far East

AWAO AYUSAWA
WILLIAM C. DENNIS

ON THE HORIZON OF THE CHRISTIAN CHURCH

INDIA DOES HONOR TO HER GREAT POET

The celebrations of the Tagore Septuagenary in Calcutta permitted over four thousand people representing all shades of thought and walks of life to assemble in the town hall of the city and take part in the felicitations offered to the poet. Addresses were presented and felicitations from various universities and learned bodies were conveyed. Professor W. E. Hocking of Harvard University, who was in India as the chairman of the Laymen's Foreign Mission Appraisal Commission, in an address conveyed America's felicitations. The municipal corporation of Calcutta presented an address inscribed in a frame which contained a gold lotus-shaped inkpot and a gold pen, while the address presented by the celebrations committee was inscribed on four golden leaves of rare workmanship. The poet was also presented with a souvenir containing appreciative contributions from savants all over the world. This souvenir is now being published as a book by the Tagore Septuagenary Celebrations Committee.

FELLOWSHIP OF RECONCILIATION IN JAPAN

The Fellowship of Reconciliation in Tokyo, Japan, recently adopted a resolution denouncing economic imperialism, citing its previous appeal to the Japanese government in behalf of peace, and now calling upon Christians and lovers of peace throughout Japan and the world to exercise all possible efforts toward the repudiation of force in international affairs. At this meeting also it was decided by way of a Christian rejoinder to the recent appeals for "Relief for the Soldiers in Manchuria," to collect and send an offering through Christian agencies to the suffering Chinese in Mukden and vicinity. Attention having been called again to the fact that not a Christian school with government recognition in Japan has yet dared to oppose compulsory military training in all classes above the seventh or junior high school grade, the F. O. R. resolved to promote a movement looking to the correction of this evil, and especially toward securing exemption for conscientious objectors.

FEDERAL COUNCIL LEADERS AT ATLANTA

The fires of evangelism were kindled on many altars in Atlanta, Georgia, when an all-day conference on evangelism and the present need was held under the auspices of the commission on evangelism of the Federal Council. Among the leaders in the field of American evangelism present were Charles L. Goodell of New York, Rufus C. Zartman of Collingswood, N. J.; Jesse N. Bader of Indianapolis, and Chas. W. Brubaker of Dayton, Ohio. The conferences were characterized by deep spiritual feeling and all utterances of leaders indicated an avowed purpose to seek a greater ingathering here in the coming pre-Easter season than ever recorded before. Dr. Goodell, in his delightful way, pleaded with a large mass meeting to "Get back to the main question, What is the church's mission? It is to make disciples of Jesus." Dr. Bader urged Christian people to give as much time every day to God in prayer and Bible study as they give to their favorite radio entertainer. The month of March has been set aside for meetings in all evangelical churches and downtown meetings are also planned preceding Easter.

EXPERTS REPORT ON WORLD COAL SITUATION

As a means of relieving the serious difficulties being faced by the coal industry everywhere in the world, the conclusion of an international agreement was urged by a committee of coal experts of seven countries which met at Geneva in December under the presidency of Dr. Schuller of Austria. If the coal industry is to be given relief it must be on an international plane, these experts declared. The idea of an international agreement between producers had been put forward at a consultation which took place in 1929. But national agreements, the only possible foundation for an international agreement, did not then exist, whereas at present they have been concluded. At their January meeting the experts studied measures taken by various states to protect their national production and considered their eventual bearing on an international agreement. Methods and means of securing such an agreement were also studied. The experts emphasized the advantages for such an agreement for producers and consumers in relation to production and distribution.

BUREAU GIVES STATUS OF FARM LABORERS

Farm employment is at the lowest point in thirteen years, according to statistical records of the Bureau of Agricultural Economics of the United States Department of Agriculture. The demand for farm workers is only 60.5 per cent of normal, but the supply is 120.9 per cent of normal. Numerous instances, particularly in North Central States, of farm laborers working for food and lodging alone, have been reported to the Bureau in its January survey of farm labor and wages. Eliminating farm hands working without any cash pay, average wage rates on January 1 were 98 per cent of the 1910-14 average in the Bureau's index, a drop of 12 per cent since October 1, whereas the decline from October to January for the last eight years was only nine per cent. The Bureau finds lowest day wages in the South Central and South Atlantic states, at 72 to 74 cents a day with board, and 96 cents to $1.02 a day without board. Highest day wages are being paid in the North Atlantic states, where the average wage is $1.70 with board and $2.37 without board. Monthly wage rates range from $14.43 with board in the South Atlantic states, to $32.30 with board in the Far Western states; and without board, from $21.80 in the South Atlantic states to $51.45 in the Far Western states.

PRESENT REVIVAL OF TRADE BY BARTER

In thousands of rural and semi-rural communities throughout the United States the pioneer's practice of trading farm produce for merchandise is again entering into everyday business. Current economic conditions, with glutted farm markets, increase in marginal farms and decrease in marginal cash, provide an immediate motive for this reversion to an older school of commerce. Barter tends to minimize class and occupational rivalries. Its practice is basically a local and personal matter which behooves both parties to a transaction to give fair measure and quality with the added security involved in the relationship of neighbors. The common exchange center, an institution already in operation in sections of Ohio, Arkansas, West Virginia and Kentucky, represents a new outcropping of barter. Such centers, located usually in the more isolated farming areas, are open trading points where rural people may swap their farm products. New leeway is also being given to the crossroads store. Serving the 6,500,000 farm families of the United States are a total of about 225,000 establishments which may be accurately classified as country stores. Barter furthers the prosperity of the country store which also in turn furthers the cause of barter. There open and homely swapping works to an immediate advantage, since butter and eggs, fruit, poultry, vegetables, etc., become eligible media for the purchase of shoes, overalls, sugar, and other merchandise.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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A Lost Birthday

EVERYBODY knows that you "lose" a day when you cross the 180th meridian sailing west on the Pacific. Not everybody understands *why* you do, but the fact is well known. It just happens that we are on that significant meridian now and that the "lost day" is my birthday, or at least would have been if it had not been "lost." As it is, I have no birthday this year and never can have one. It is obvious that years do not *count* unless one has an actual birthday to register the count on. I am bound to go on the same age I was until the next birthday, when presumably I shall not be on the 180th meridian from Greenwich and shall have one that counts.

Of course I have missed the array of candles and the birthday cake and the party, but I have got a whole year of life without having to add it to my already high total of years. What a happy consummation that is! My years have been running on ahead of my achievements and everybody has been telling me for some time that I was older than I looked; now I shall have a chance to catch up. It is difficult for a driver to catch up with the horse he is driving and it is equally difficult for a person to catch up with his onward going years, but here all unexpectedly my chance came to catch up with the over-driven horse.

I have been using, or trying to use, the occasion of my lost birthday to appraise the whole business of growing old. I can remember vividly how I used to dread it. My fiftieth birthday was a solid gloom. I sat and moaned my lost youth, and thought with melancholy how more than half the strange journey of life on earth was over and I surmised that the remaining years left for me were to be in "the sere and yellow leaf." Well, nothing of the kind happened. If anything, the leaves have grown less sere and yellow. The cumulation of experience and the increase of friendships have more than made up for the slowed-down pace in walking and the wrinkles time has added.

I can see more clearly than I used to see that bodies inevitably wear out and run down and there seems to be no way to wind them up for a new period, but strangely enough, I have lost all desire to be re-wound. I have been getting more and more interested in that part of me that does not run down. There has been a growing evidence slowly coming into sight that something about me overtops and overbrims the body and that "something" keeps getting more significant as the body adds its ring of years. How absurd it is to talk of life as though it were just "behavior," as though it could be summed up in terms of muscle-movements and gland-actions! The inner life of a person rolls up like a rolling snowball and gathers an unutterable richness.

Bunyan's "Pilgrim" carried on his back as he left the City of Destruction an immense "pack" which represented the accumulated sins of his life. No less true is it that we gather and carry a vast hoard of invisible wealth. If it were turned into avoirdupois pounds, our poor legs would stagger under the load. But it cannot be turned into material substance. It belongs to the realm of intrinsic values and that realm knows no drop on its standard of worth and no "depression" in circulation. I suppose we shall never acquire the capacity to *imagine* how life can go on apart from a body as the carrier of our personality and as the organ of our values. As Emerson so well put it: "We should listen on our knees to any one who by stricter obedience had brought himself into parallelism with celestial currents and could hint to human ears the scenery and circumstance of the newly parted soul." But he declares, "No sociable angel ever breathes an early syllable to satisfy the longings of saints or the fears of mortals." The secret is kept. The mystery is unsolved. And it is as it should be. I should be sorry if we had prospectuses of "the beyond," if the secrets were all unrolled and we could "calculate" in advance. It is enough to know that "it must tally with what is best in Nature. It cannot be inferior in tone to the already known works of the Artist who sculptures the globes of the firmament and writes the moral law."

It is simply impossible in a universe of order that the gains of character and the accumulations of spiritual wealth are lost. "Conservation" is written all over the face of the universe and it cannot be that there is no way in God's great world to "conserve personality," which is the crown and summit of the whole creation. I at least have gained an unshaken confidence in the Pilot who is steering the course of things and I am quite serene to go on growing old believing that,

> "The Port well worth the cruise is near,
> And every wave is charmed."

Whittier had not lost a birthday, but was enjoying one, when he wrote his noble words:

> "And so the shadows fall apart
> And so the west winds play;
> And all the windows of my heart
> I open to the day."

January 25, 1932. RUFUS M. JONES.

The Kingdom of God

Is It Within the Society of Friends?

This is the substance of an address given by President William O. Mendenhall at the Interracial Conference held under the auspices of the American Friends Service Committee at Germantown, Pennsylvania, January 9, 1932.

ALWAYS the expressions as well as the institutions of men grow more complex and more difficult to understand. Always about the word of a prophet there grow volumes of commentaries. Gradually the masses of writings which were intended to illuminate the Word become a veil concealing it. The churches of Christendom have undertaken to tell us what we must believe to be Christians. Consequently we have the creeds—more than one creed because more than one opinion of what is essential has been strong enough to establish a communion. In the midst of resulting confusion how startling and then how gratifying it is to discover that he whose name we take expressed it all in two commandments!

The inquiry—Which is the great commandment?—may have been asked by one who was insincere in asking. Nevertheless it is a genuine question of tremendous import. Jesus answered it. His answer was direct. "Thou shalt love the Lord, thy God, with all thy heart and with all thy soul and with all thy mind. This is the great and first commandment." He did not stop here, however, for much greater than the immediate question was the real issue, namely, What is the heart of your teaching. Jesus answered this larger question as he added, "And a second like unto it is this: Thou shalt love thy neighbor as thyself." This is the whole answer and Jesus did not hesitate to appraise it so. He added, "On these two commandments the whole law hangeth and the prophets."

Note the sequence. The first commandment suggests a direct connection with the Unseen. It has to do with the discovery that the heart of the universe is good. It is the securing of vision. It includes tapping the source of spiritual power. These come first. The second suggests seeing God in the visible. It has to do with our joining in the expression of good-will to men. It clothes Vision in Reality. It includes the use of power in service. There are two commandments and there are but two.

Occasionally a strange thing occurs. A man or a woman discovers a new truth, advocates a new standard, a new attitude, a new rule of action, a new basis for guidance for some human relations. His own generation has known nothing like it and knows not whence the discovery has come. A few people catch a glimpse of his vision and carry on his activities though he may have been destroyed by the powers of his generation. Gradually this little group grows to be a minority and the minority becomes the majority. Society recognizes the new truth or accepts the higher standard. Civilization has been advanced. Culture has grown. The discoverer of the better way, attacked by his own generation, is now proclaimed a prophet. Memorials are built to him by those who are busy stopping the new voices of their own age. So does humanity make progress.

The prophet *says* that his vision and his strength came from God, usually without attempting a detailed definition of God whose existence he assumes. His contact is so real that attributes hardly come under review, much less a question of existence. When we ask a description of the method of communication between the prophet and his God we are led into confusion. One will report a sound, another a great light, another a still small voice. In a different generation the report is a deep impression or an inward urge. One whole group teaches the possibilities of an "inner light" available to all men. The difficulty in description seems to be due to a lack of vocabulary with which to relate the experience. To deny the experience because we are not satisfied with its description is hardly sufficient. There still remains the question of the source of the prophet's vision. All about us are Friends who tell of feeling their identification with the sources of the universe, of a clarification of their own motives, or an increasing of courage as they go into a silent meditation, dissociating themselves from the grip of things. Some relate periods of consciousness of a Presence so definite and vivid that even their attitudes are changed—and the changes become apparent to all men. Jesus says first of all consider the relation between man and God: "Thou shalt love the Lord thy God."

Since most Americans are too *practical* to have anything to do with the mysticism in the first command it must be that they qualify under the second. Let us notice some of its implications.

Everyone desires recognition. This desire is present even in those whose self-respect is shattered and in that pathetic group of those whose spirits are broken. To be ignored is so much more dreaded than to be hated. Recognition of each one as one, respect for the personality of every individual is that invaluable thing which anyone can give to others and which everyone demands for himself. Two attitudes create difficulty. One is that of insatiable greed for more and more of prominence of himself or his group and the other is that of unwillingness to respect others either as individuals or as groups. The difficulty usually arises out of comparison of oneself with the other. This creates one of these twin devils among complexes, inferiority and superiority. Both are selfish. Neither knows the meaning of "Thy neighbor as Thyself." Pitiful is the one who gets pleasure or satisfaction from looking down on another. More pathetic is the one who secures a compensation for his sense of smallness by dragging down another. One of the greatest of compliments was given to Donald Hankey when it was said, "He looks with level eyes." We must admire the man who did not take off his hat before the King of England since the king was only one, and the man who would not cheat an American Indian since the Indian was also one. Among those who are prone to break this presence of complete mutual respect are cliques, fraternities, the wealthy, Nordics, sophomores, and "descendants." When one's reason for enjoying his membership in any group is that there are others who would like to belong to his group and cannot, then the attitude is injurious to himself and annoying, if not insulting, to others. It is amazing how many people talk about the advantages of democracy who have no desire to practice democracy. Among those who are seeking and in some cases demanding recognition to the extent of mutual respect are: women in industry, present day youth, small nations, labor, and non-Nordic races.

A room may be warm and all of its guests perfectly comfortable, but one who wants to get the sensation of its being heated is much better satisfied when he feels the direct rays from an open fire. So in a democratic society there may be a comfortable and sufficient recognition for all, but there are those who cannot feel contented without a strong direct evidence of recognition from others. This is most usually secured by being in a position to command and to be obeyed. When the positions of commanding and obeying are considered, a military organization comes into first place. There are two

serious counts against the military machine. First, is the obvious one that it is the instrument by which one group, usually a nation, dominates another. The second is that within the organization the obedience must be so complete as to dull the conception, break the will, or even destroy the personality of the one who must obey. Certainly no remark needs to be made concerning the violence of war and the idea of "Thy neighbor and Thyself."

In addition to this recognition there is another equally important one and more difficult to grant—the recognition of good-will in the motives of the other party. "Thy neighbor as Thyself" certainly includes this. Every mediator, every judge, discovers that his most difficult task is to create in each of the parties concerned a confidence in the fair-mindedness of the other.

The second commandment goes farther yet. It requires that progress shall be made and controversies settled by sacrifice instead of by force. We know that he who states his cause clearly and forcefully and then is willing to suffer for it not only promotes the cause with us but wins us. However, the use of force appears to promote his cause by making the other one suffer if suffering there must be. We greatly prefer this. The cross is the consummation of Jesus' willingness to accept in reality all of this ultimate implication of the second commandment. Gethsemane is the contribution of the first commandment to the second. All subsequent history records the success of the method.

If the Kingdom of God is within the Society of Friends we will strive to qualify under each of these commandments. We will strive to know God directly well enough to love him and we will strive to find areas in which we have not yet practiced the second commandment, "Thy neighbor as Thyself."

The Church and Prohibition

BY S. EDGAR NICHOLSON

Secretary Anti-Saloon League of America, and Chairman Friends Board on Prohibition and Public Morals

CAN the charge be sustained that in supporting the movement for the prohibition of the traffic in intoxicating beverages, the Church is going into a type of politics that is repugnant to its nature and purpose?

The question is no longer an academic one, but is an important factor in the present-day discussions of the prohibition movement. Unquestionably the continued and somewhat vehement affirmation of the liquor contingent, and not a few members of the Church itself, that a distinctly religious body like the Church must keep out of politics has been widely confusing.

A letter from a fellow minister in my own denomination, received a few days ago, deplored the entrance of our Church into the field of "politics," while former Governor Cox of Ohio, presidential nominee on the Democratic ticket in 1920, in a recent public attack on prohibition, warned the South to send their "political parsons" back home and keep them there.

The attitude of the Church on this question should be determined by two fundamental factors: (1) The nature and purpose of the prohibition issue; (2) The character of the realm in which its solution must be determined.

1. Is the traffic in intoxicating beverages in any form a good thing or a bad thing, an asset or a liability, a virtue or a sin, a help or a hindrance to the spiritual life or the best welfare of the Nation, of any State, of any community, of any home, of the Church itself?

Mind you, I am not asking whether or not individuals may drink intoxicants and remain Christian. That question is only indirectly involved in the Eighteenth Amendment. Too many people have been confused in regarding the liquor problem a question of habit, to be solved by the adoption and practice of total abstinence principles or by a refusal to become intoxicated. There are others who regard religion solely a matter of personal salvation, and who fail to understand the extent to which social evils like the liquor traffic re-enforce the power of sin in individual life.

There are not a few who argue that the Church can go no further than the teaching of personal temperance or abstinence as a Christian virtue. When an occupied building is on fire, or a flood is devastating vast regions, or a ship is sinking or a railroad train is wrecked, is the only question that of immediate individual rescue? Rescue work of any kind is always praiseworthy, but in any calamity, is the greater question not that of determining whether or not the disaster might have been prevented, as a basis not only of determining guilt, but of taking the steps to prevent a recurrence thereof?

The Church today is on trial, not for its theology half so much as for its attitude toward those questions of social behavior which are so directly reflected in individual life. The Church must make it clear in unmistakable terms that it stands for a religion that can be applied to the farthest reach in which evil has taken possession of the human order. To do less is to set a limit on its own faith and purposes.

The liquor traffic—both in the manner of its operations and in the contributions it has made to the use of its products—has always been a chief sinner against man's highest and holiest relationships, and has left behind a trial of ruin, shame and debauchery in every land. Whatever else religion stands for in the way of moral transformation and righteous living, it is incomprehensible that it should not devote itself directly to the problem of the liquor traffic as such. That brings us to the second division of our major question.

2. Is the realm in which the solution of the liquor problem must evidently be determined of such a nature as to debar the Church as a religious agency from active participation therein? It is here where the greatest confusion has arisen.

The traffic in intoxicating beverages was a creation of the law, first by the rule of common consent, and later, as its evils multiplied, by virtue of licenses granted by some governmental authority. Either the traffic had to go on or the laws authorizing it had to be changed or withdrawn. From time to time there were changes in abundance, in the hope that regulations and control would lessen or cure the wrongs. But evils multiplied until after a century and more of solid thinking and planning, the people by overwhelming action determined to withdraw their authorization of the agency producing these evils.

Menacing groups are now set upon the repeal of prohibition. What is the Church to do about it? Are ecclesiastical forms so sacred and binding that evil must be given right of way, while the Church looks on hopelessly and helplessly? When a mad dog is turned loose on the highways, will good advice and teachings of avoidance be sufficient alone to furnish adequate community protection? In an emergency like that which now confronts the United States, is the Church which has assumed the right to be the sponsor and advocate of spiritual righteousness in the world, to stand aside, wrap its eccles-

tical clothes about itself, and say in effect to the liquor contingent: "You have taken the prohibition issue into a realm where we are forbidden to go. Take and do with it as you will. We will endeavor to salvage some of the victims from the inevitable wreckage."

The attitude of the general public, including no small part of the Church membership, both cleric and laic, would be greatly simplified by learning to differentiate between "partisanship" and "politics." Plainly, ecclesiasticism and partisan politics are not compatible. So far as I have knowledge, no denominational body or local congregation has ever endorsed or condemned any political party as such and for its own sake, or endorsed or opposed any candidate for public office because he was the representative of a particular party. Here the line of demarcation is distinct and unmistakable.

There is also a rather clear line of cleavage within the field of "non-partisan political activity." Many issues possess no direct moral status and affect spiritual life little if at all. Evidently the Church as such has no function to perform here. In the writer's opinion, however, no religious body can ignore its plain obligations to any human problem that greatly affects private or public morals, and consequently man's spiritual life, even though its operations carry it into the realm of the sort of politics I have just defined.

It is a crime against the highest and the best in human society to permit the advocates of the liquor traffic to drag the determination of the prohibition issue into a field from which the Church is to be barred. Religion has the first right to be heard in any forum that concerns the moral and spiritual betterment of mankind.

Media, Pennsylvania.

Winning Inward Peace

BY W. BRUCE HADLEY

"I came not to send peace, but a sword." Matt. 10:34.

THIS expression of Jesus presents an indispensable truth for Christians, Friends included. We are often so much absorbed with explaining what this passage does not mean that its vital truth may well escape its proper emphasis in our Christian experience, namely, that conflict and struggle are inevitable if we seriously follow our Lord and Leader.

These days of grinding distress leave few of us undisturbed by spiritual turmoil. We call upon our religion to furnish us with something which will make it all bearable. We may feel that inward peace and comfort are the gains to be supremely sought. But if we seek these gifts with a too easy resignation to the course of events, they may be wholly unsatisfying to ourselves and to those who may look to us for strength. At this point the religion of Jesus Christ compels us to a higher wisdom. Inward fortitude must be gained by the way of struggle. The peace of God must be earned.

A poverty-stricken father may find a sort of peace in the midst of his crushing burdens by the road of alcoholic intoxication; but there is a better way. Men driven to the breaking point mentally and physically may give up and "escape" by the route of insanity; but they can struggle back to health if they are willing to face reality and the harder way. Similarly, the devout religious mind may find the easiest path to peace to be less than the most noble and satisfying. If Jesus had been willing to stand aside and let the organized social and religious forces of his day go their way unopposed and unchallenged, he might have found inward peace of a sort. He could have "avoided trouble" by staying away from Jerusalem. But the inward peace he sought could not be gained so easily. He had to win it by carrying through his program of action and receiving in himself the full consequences of organized opposition.

Word has just come to the writer of how their faith has led two young Friends to meet this crisis with inward peace of mind. At the end of the first semester they secured honorable release from their employment with a school board, and laying temporarily on the shelf their hopes and plans for advanced study, and even assurance of employment, they have given themselves wholly to the work of the American Friends Service Committee in West Virginia. Theirs is no unearned peace. It will be real to them and everyone else.

"Words are deeds" and we may earn our peace of mind by an aggressive commerce in ideas as well as in sacrificial acts. Under the leadership of the Spirit of God, let Friends dare to think their way through the present maze and advocate openly such plans as they feel may enable them to pray with sincerity, "Thy will be done on earth." Friends' minds are as good on the average as any, we dare say, and by all precedents of the past they are so grounded in a fundamental outlook on life as to be in a position to give much needed leadership in any social problem. Because one's cause is righteousness and one's ideas sound, one will not therefore be spared from conflict if he adheres earnestly to his convictions. If we set about seriously to seek inward integration on this plane instead of the lower one of inactivity, our temper of mind will lead us to seize upon all enlightened programs advocated by better minds and to peruse them earnestly, never hesitating to speak with the voice of a prophet when after earnest wrestling, we shall emerge with inward certainty and a sense of direction of our own.

We are here to salt the earth. We must run no risk of a personal peace which amounts to indifference. Shun as the plague any temptation to use religion as an opiate which makes us insensitive to our responsibility toward the existing order. Read Amos again, and then re-consecrate self—nay, more, find some concrete avenue of activity for yourself—to the end that you may find life by losing it.

Poplar Ridge, N. Y.

A Parable

I said, "My house is lonely, I will take
An inner chamber, garnish it and make it
Fragrant for a guest." An unused room
I cleared of cluttered things, plying the broom
With gladness, till the near-forgotten place
Was sweet with cleanness and the patterned grace
Of sunlight tapestried upon the floor.
When all was ordered I made fast the door
With sighing. Still my house was lonely.

I said, "My heart is lonely. I will 'wait
A guest." And lo! One stood without my gate
And knocked. I ran to look upon his face
And caught my breath with wonder. My mean place
To shelter kingliness? He entered in
My chamber. Splendor clothed low walls; the thin,
Clear pulse of singing moved the air. He spoke
And Trust and Beauty lived. My heart awoke
To cry, "I need no more be lonely."

I said, "My house is satisfied," and fled
To daily tasks. Thin hands I filled with bread.
I ran to tell my friends about this One
I housed. And when a thousand things were done
I tiptoed breathless to the inner room.
But lo! My only guest was fragile bloom
Of sun upon the floor. Why had he gone?
A sudden, bitter truth was beaten on
My heart—he too, he too, was lonely.

LIDA LISLE MALLOY.

Albion, Iowa.

"PACIFIST PREACHERS" AS A PROBLEM!

Distinguished Protestant Editor Makes Spirited Reply to R. O. T. C. Official

Charges that the "pacifist preachers" of the Protestant Churches are "the greatest problems in America and are leading the young to Communism" were emphatically denied the other day by the Rev. Dr. Paul S. Leinbach.

Dr. Leinbach, who is the editor of *The Reformed Church Messenger*, with headquarters in Philadelphia, and President of the Editorial Council of the Religious Press, issued his defense of the Church's peace program in answer to a statement by Colonel Orvel Johnson, executive secretary of the Reserve Officers' Training Corps Association.

"The greatest menace to the R. O. T. C. is the Federal Council of the Churches of Christ in America," said the statement made by Colonel Johnson. "The good Church people do not realize to what extent they have been misled and misrepresented by the few who have succeeded in controlling the small gatherings called Church Study Conferences at which political subjects are acted upon. To just the extent that the Federal Council of the Churches succeeds in inducing our young men to refuse to prepare properly for and to perform the full obligation of citizenship, they have helped them on the road to Communism, the first step of which is atheism. How to protect the Protestant Churches from the pacifist preachers is one of the greatest problems in America at this time."

Dr. Leinbach in his defense of the peace program of the Church today said: "It may be doubted, of course, whether the Colonel is as much interested in protecting the Protestant Churches as he is in protecting his own job. Sorry as we may be to incur his ill-will because we cannot agree with his views, it may be permitted us at least to express our appreciation for his unintended eulogy on the power and influence of the Churches and of the Council. Certainly in this matter the Federal Council is quite fully expressing the views of its constituent bodies, for the most drastic action against the compulsory R. O. T. C. has been taken by such high judicatories as the General Conference of the M. E. Church, the General Assembly of the Presbyterian Church, U. S. A., the General Assembly of the United Presbyterian Church, the National Council of Congregational Churches, the International Convention of the Disciples of Christ, the Northern Baptist Convention, the General Synod of the Reformed Church in America, the various District Synods of our own Reformed Church in the U. S., and many other religious bodies. But any agencies which oppose compulsory military training as contrary both to the spirit of our religion and of a truly democratic nation are bound to be regarded by militarists as a 'menace.'

"'Blessed are the peacemakers,' said Jesus. And his loyal followers may well regard as a 'menace' those who, instead of praying for and co-operating with the peacemakers, are scoffing at them and opposing all their efforts to disarm the nationalistic military camps which are a constant and increasing incitement to war and bloodshed."

REGARDING LIQUOR AND THE UNEMPLOYED

The Wets tell us that to bring back liquor would reduce the amount of drinking and at the same time require so many more men to make the smaller amount of liquor that would be consumed, as to aid in solving the problem of unemployment. A more contradictory, ridiculous statement has never been made. They say again that the repeal of Prohibition would diminish the consumption of intoxicating liquor and at the same time increase the amount of grain required to make this smaller amount of liquor, and thus help to solve the surplus grain problem.

They advocate the return of liquor to bring about temperance and at the same time state that more grain would be consumed for liquor purposes and more men employed. More grain consumed and more men employed means more liquor consumed. That is self evident.

Census figures show that in 1919 there were 42,686 men employed in the brewing industry. By counting bottlers, bottle makers, malsters, and other related lines we might reach a grand total of seventy-five or eighty thousand. That is a far cry from the million and one-quarter which the Wets claim would be employed by reviving the liquor business. Not only so, but what about several times that number of men who would be thrown out of employment if the money that is now used for necessities and luxuries should be used for the purchase of liquor.

The average number of wage earners employed in all leading industries in 1914 was 308 workers for each million dollars of capital invested; while the number of wage earners for each million of capital invested in the liquor industry was only seventy-eight. For each seventy-eight men that would be employed by reviving the liquor industry therefore, 308 would be thrown out of work by it, so that every dollar which goes to the liquor traffic must be taken away from some legitimate business.—H. E. K. in Montclair, N. J., Meeting News Letter.

DIVERGENT VIEWS ON ECONOMIC CRISIS

Student Christian Association Earnestly Seeks Ethic of Jesus in Situation

The theme of the annual mid-winter men's conference of the Student Christian Association of the Middle Atlantic states, meeting at Buck Hill Falls Inn, Pennsylvania, February 5-7, was "The World Economic Crisis and the Ethic of Jesus." More than 200 students, faculty members and secretaries from thirty-one colleges and universities attended.

The purpose of the opening session was to present to the conference different points of view concerning the causes of the present economic crisis and ways out. There was a sharp divergence of views among the three speakers. Colonel Malcolm Rorty, a vice-president of the American Telephone and Telegraph Company, supported the thesis that individualistic capitalism is basically sound and can be made as staple as any other system. He opposed borrowing by the government for public works, asserting that it would undermine confidence. His positive proposal was that the government should pay bonuses for new capital operations, to be awarded on the basis of competitive bids. Priority might be given to certain worthy projects, such as reconstruction of the slums. The money for these bonuses would be secured through sales taxes, after a small initial borrowing for the launching of the plan.

Norman Thomas, the second speaker, was frank in his criticism of Mr. Rorty's plan, maintaining that it would do nothing to remove the outstanding defects of the present system, such as inequality of distribution and economic imperialism, and would lay the burden of taxation upon the masses. He showed how this proposal, as well as the Reconstruction Act, departs from the traditional policy, "no government in business." Mr. Thomas declared that we are living at the end of an epoch which has proved to be ethically as well as economically bankrupt. His suggestion for the way out was planned production and distribution for use rather than for profit, on an international scale, involving a new philosophy of life, a definite program and effective organization.

Dr. Albert Parker Fitch followed with the somewhat pessimistic note that the real source of trouble lies in human nature. Capitalism is probably passing and ought to pass, but socialism is no panacea. Systems rise and fall and the primary reason for their failure is the weakness of human nature, which can be regenerated only by a profound religious

experience. "The pigsty does not make the pig; we are the pigs."

The relation of the ethic of Jesus to the world crisis was discussed at a later session by Professor Halford Luccock of Yale Divinity School. Without attempting to discover specific elements in Jesus' teaching related to modern economic conditions, he asserted that the present world crisis is due to failure to accept basic laws of life described by Jesus. The present order stands condemned because it puts concern of machinery and dividends above human personality. Jesus' ethical teaching was an expression of his religious outlook, "not a whimsical way of life, but something running deep into the roots of the universe." The religions of prosperity and nationalism are doomed. There is no easy formula for the way out, but Christianity at its best has always been at odds with a pagan world. The strategy of the church is to "keep the keen edge of our Christian message rather than to extend an organization."

At three periods during the conference the delegates divided into seven groups, to discuss the following topics, each in relation to the world crisis: Collectivism, capitalism and Christianity; militarism; race; unemployment; personal problems; the life and teachings of Jesus; and education. The seventh group was primarily for professors and secretaries. There was no effort to pass resolutions approved by the entire group, except the authorization of a telegram to the Japanese ambassador to the United States urging that the Chinese-Japanese conflict be settled by arbitration rather than violence.

The conference closed on Sunday morning with an address by Professor Jerome Davis of Yale University on "Personal Responsibility for the Building of a New Society." He stressed the point that there is something fundamentally wrong with the present economic system, judged by its results for both workers and employers. He referred to pioneering for the right as the greatest adventure of our age and the basic test of the genuineness of religion. "Consciousness of God divorced from consciousness of human need is spurious." He urged students particularly to maintain first-hand contacts with social situations on their campuses and in their communities—visiting jails, picketing in strikes and using summer vacations for a study of industry.

MONEY FOR YOU

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. *You keep the letters.* I will pay highest prices. Geo. H. Hakes, 290 Broadway, New York, N. Y.

Two Approaches to One Problem

Part Two: From the Social Side

LAST week an attempt was made to set down the basic reasons why the soft coal mining industry is in a state of collapse, ruinous to the operators and bringing widespread and dangerous misery to the miners. The existence of too many mines and too many miners in an industry where the demand fluctuates widely and is at present at a world-wide low point, has brought about a major economic problem which economists and industrial statesmen must solve. Neither the Friends nor any other social agency can attack the question from the purely economic side. But the existence in the mine fields of nearly fifty Friends workers provides an opportunity for social rehabilitation whose effects dove-tail into the economic problem.

The lines of thought on social reconstruction in the coal areas stem naturally from field experience. The primary object, of course, is to relieve distress. Let us observe how the need to feed the hungry and clothe the shivering stimulates ideas for permanent betterment of the miners' condition.

First, the children. They are the ones whom the Service Committee is directly commissioned to help. No one can visit the mine villages without an appalling sense of there being too many children for their prospects in life. Roughly estimated, there are 750,000 boys in mining towns. Probably not more than a third of them will ever be needed to mine coal. Yet the unwanted half million boys are living in places where there is no other prospect for them except coal mining. Their fathers, their older brothers are miners; they want to be, too. Their schooling is on conventional lines and obviously so unrelated to future life in a mine that the children leave school in complete boredom whenever they can, usually at the age of ten.

The necessity of giving relief to the adult mine population has focused attention on methods of providing permanent amelioration of their condition. The Service Committee has no funds which it can use to buy food and clothing for adults. The original budget was for Child-feeding exclusively. This has been augmented by gifts of money, clothes and food, so that a certain amount of adult relief is possible without stinting the children. However, what is being done is only a small fraction of what should be done to make life barely possible for hundreds of thousands of mine people.

So much the more important is it that every pound of food and every garment goes where it will do the most good. Therefore the Friends' field workers move toward two ends—first, to find the most needy adult cases; second, to preserve their self-respect by letting the recipients do actual work for what they get. The latter highly important point takes present form in various projects. There have been started many sewing classes, canning kitchens, carpentry and cobbling benches—all designed both as a means of distributing needed supplies as well as to revive stunted social instincts and the desire to use idle hands.

The cheerful response of the men and women is proof enough that here lies a chance for widespread good. Many devoted local women are furthering these projects. These our field workers have encouraged and backed up by undertaking the rejuvenation of whole towns. There is no end to the possibilities inherent in this new growth of craftsmanship among a now defeated people.

One aspect of this is the general plan to have miners plant their backyards with vegetable patches to provide a food supply supplementary to that earned by work in the mines. Here is something of immediate importance, for it not only helps relieve distress but it also touches on the interests of the mine operators. They have been too much occupied with their own worries to think up the garden plan on a wide scale; but they welcome it both for the burden it takes off their shoulders and for the degree of contentment it offers their sorely pressed miners.

On this point, at least, the sociological and the economic approaches to the mine problem meet and supply mutual strength. Already many operators have been brought together in meetings where the garden plan is a spring-board into other questions of miner welfare. Here occurs a breakdown of old antagonisms, a focal point on which the most enlightened minds of operators, miners and outsiders can begin that moral rehabilitation without which economic betterment cannot proceed.

These things are in the germinative stage. How far can the Friends Service Committee and its workers advance them? That depends somewhat on the supply of those sinews of both social and economic improvement—money and men.

Somewhat fortuitously, the Service Committee has become involved in the most pressing economic problem of our civilization. Coal is basic to the machine age; its sociological side presents all the ills to which the machine age is heir. Here is a challenge to the best though which Friends can give.

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THE DRAMA OF PEACE AT GENEVA

BY BERTRAM PICKARD

THE first five days of the Disarmament Conference are past. Many fears have been expressed during the last year or so as to whether the nations were ready to consider seriously the limitation and reduction of armaments but no one could possibly have foreseen that the Conference would open under the very shadow of war.

Those of us who were present at the emergency meeting of the Council that preceded the Conference opening will never forget the tense atmosphere in which those words of the British representative on the Council (Mr. J. H. Thomas) were spoken: "War in everything but name is in progress."

Thus the long awaited Conference opened with a horrible foreboding, the weight of which has not been lifted. By the time these words are read the situation in the Far East will either be importantly better or immeasurably worse. If only the worst can be avoided without complete surrender of the very bases of Covenant and Pact, good may come out of this evil hour, for an object lesson of the appalling danger of great armaments will have been given which the statesmen assembled in Geneva will ignore only at great peril.

But if the note of fear has sent its sinister reverberations through men's hearts this week, the note of hope has also sounded gallantly at an extraordinary session (in both senses of the word) of the Disarmament Conference this morning.

During the decade of preparation for the Conference, statesmen have often appealed to public opinion to express itself. It has; and with magnificent and unprecedented thoroughness.

So well organised has this expression been that it became absolutely necessary, despite conventional caution and red-tape, to let these clamant voices be heard, not in any hole-in-corner way, but from the rostrum of the Conference itself.

Before describing the remarkable demonstration that took place this morning in the Conference, I want to pay a tribute to those in positions of influence and authority who made such an occasion possible. It would be invidious to mention names except one. No one, in responsible office has made more fervent appeals to the people than has Mr. Henderson, in the matter of disarmament. No one has done more than he as President of the Conference to give the peoples of the world their chance of appealing to the Governments.

For two and a half hours this morning this appeal has been made. It has been made from a surprising variety of quarters, but it has been made with an equally surprising degree of unity.

It was most appropriate that the declaration of the Women's Organisations should have been heard first. Mr. Henderson very rightly singled the women out for special praise because of the tremendous zeal and labour represented by the huge total of eight million signatures attached to the various petitions the women's groups had sponsored. It was deeply moving to see the long procession of national representatives file past to deposit bundle upon bundle of petition forms coming from more than fifty countries and ranging from the huge British total of 2,700,000 to the Albanian petition whose signatories could be counted upon the fingers of two hands, and yet which symbolised how far and wide this unique effort had gone.

Miss Mary Dingman of the Y. W. C. A. who, as President of the Disarmament Committee of the Women's International Organisations (fifteen in number), read their common declaration with appropriate dignity and fire, is specially to be congratulated upon the tact and energy with which she has performed her difficult office. Miss Dingman's speech was followed by a short statement from the International League of Catholic women.

Came next Dr. Müller, a German member of the headquarters staff of the Y. M. C. A., who as Secretary of the Disarmament Committee of the Christian International Organisations (seven in number), read in his mother tongue a declaration on behalf of these Christian bodies as well as a number of national Christian organisations, or groups, which formed part of this second delegation and had come to Geneva with petitions for the Conference. There were incorporated in this Christian declaration resolutions passed by many large organisations both international and national, including the World Alliance of the Churches, the Y. M. C. A., the Federal Council of the Churches in America as well as the Society of Friends, which last incorporated an affirmation of the characteristic Quaker position with its opposition to all war, and thus all armaments.

Two declarations were made on behalf of Youth: the first by Jean Dupuis who spoke for a number of international student organisations; the second by a young American from Yale University

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BECAUSE of the amount and timeliness of the contributed material submitted for publication, we waive in this issue the customary editorial comment. Just now there are the two foci of world attention and concern—the Disarmament Conference at Geneva and the disturbances in the Far East. As to the former, we present vivid pictures of the opening days from the pens of our Friends, Bertram Pickard, Director of the Friends Center at Geneva, and Wm. I. Hull, Professor of International Relations at Swarthmore College, and by Dr. H. A. Atkinson, General Secretary of the World Conference for International Peace through Religion. As to the latter, readers will find important and varying viewpoints presented which are illuminating and worthy of careful consideration. If we are to play our proper part in the drama of these fateful days it is necessary that we follow their events with intelligent interest.

(Mr. Green) who had been sent to Geneva with wide support from American Colleges and student groups generally, and who had been also given the backing of an important petition from British university students. There was audacity as well as a quiet dignity in Mr. Green's appeal. It was a plea from youth to age, from the new world to the old. He came, he said, to present, not so much a petition as an ultimatum—an ultimatum from that growing section of youth that, as Mr. Green passionately expressed it, has lost interest in being prepared for cannon fodder!

After a brief intervention from a representative of the International League for the Rights of Man, Lord Cecil came to the rostrum as the spokesman, in effect, of the Peace Movement of the world since he spoke not only for the League of Nations Societies, but also with the warm support of the older International Peace Bureau and constituent Federations such as the National Peace Council in England and the National Council for Prevention of War in America.

Here was drama! "I must add," Lord Cecil explained in his first few sentences, "that I do not represent the British Government." The great ovation he received when he came to the rostrum was the recognition of what the President of the International Club said yesterday at a lunch where Lord Cecil was the guest of honour, namely that he above all men is the architect-in-chief of the League's work for Disarmament. From one point of view it is very sad that his chair in the delegation remains empty; nevertheless, there are compensations. It was a great political service that he rendered today in putting before the Conference a program that had all the authority of his incomparable knowledge and experience, but which represented the carefully worked out conclusions—"a concrete plan" Lord Cecil called it—of the peace leaders, not only of the Anglo-Saxon world but of the Latin world as well. His policy was that of the now famous Budapest resolution of the International Federation of League of Nations Unions. It was appropriate that the man who drafted the original resolution should be the one to commend it to the Conference and "through the Conference," as Lord Cecil expressed it, "to the peoples of the world."

Finally the voice of organised Labour was heard; first in an impressive speech from Monsieur Vandervelde, a former Belgium Prime Minister, and then in a short oration from Monsieur Jouhaux, representing the International Federation of Trade Unions.

Here once more the radical note appeared. Treaties must be made and kept, yes! Limitation coupled with reduction of armaments is the beginning, yes! But only a beginning. The goal also must be kept clearly in view—the goal of "complete, universal and controlled disarmament." Moreover, if war should break out despite all treaties—and M. Vandervelde with tragic irony said that war would now be raging in the Far East if the Kellogg Pact had not prohibited it!—then organised Labour had "the firm intention, if not to lay down their arms, at any rate never to use them against one another again."

Such things were said before 1914. But there is a new temper in the pacifist ranks today; and such a demonstration as we have witnessed this morning gives hope that even if the forces that make for war have still the upper hand, the forces for peace are gaining ground, and will never admit discouragement, still less defeat.

Geneva, February 6, 1932.

ON THE WAY TO GENEVA

By Wm. I. Hull

Following the great disarmament demonstration staged by the Women's International League for Peace and Freedom in Madison Square, New York City, and on the deck of the Steamship *President Harding*, and after the picturesque "greeting from the sky" brought by Miss Ruth Nichols, the aviatrix,—all of which was probably described in American newspapers,—the voyage towards Geneva proceeded uneventfully. On board were forty-five members of the official American Delegation, including eleven women and thirty-four men, and ten representatives of eight American peace societies.

The two delegates on board, namely, Senator Swanson and Dr. Woolley, held a conference first with their military advisers, then with their naval advisers, and finally with the peace societies' representatives. The military and naval conferences were held in private, but the peace conference welcomed the spotlight of publicity.

The peace societies included the Women's International League for Peace and Freedom, the Conference on the Cause and Cure of War, the National Council for the Prevention of War, the League of Nations Association, the Church Peace Union, the World Alliance for International Friendship through the Churches, the American Friends Service Committee, and the Pennsylvania Committee for Total Disarmament.

These peace societies agreed to urge upon the delegation the following points:

1. Open sessions and complete publicity.

2. That the United States delegation should take a leading part in the conference, and should also accept every concrete proposal for general disarmament.

3. Direct reduction and limitation of armaments.

4. Budgetary limitation of total expenditures, and of land, sea and air forces separately.

5. Prohibition of preparations and appropriations for poisonous gas and chemical warfare.

6. A permanent disarmament commission to make the process of reduction continuous, and an "advisory" conference of the powers, if necessary.

In addition to the above, five of the peace societies' spokesmen urged that the Kellogg Pact, with its denunciation and renunciation of war as an instrument of national policy, and its pledge among all the nations to settle every future dispute by peaceful means alone, should be put forward constantly as the basis of discussion; and that, to enable peaceful means of settlement to be entirely successful, *total disarmament* should be consciously, definitely and continually advanced as the goal to be attained as speedily as possible.

Private conversation on board has also naturally flowed around the great conference looming up so fatefully at Geneva. The air has been thick with such moot words as parity, security, direct reduction, budgetary limitation, global tonnage, gun-calibres, effectives, organized reserves, conscription, depth bombs, chemical warfare, and the 1001 other other terms which have been so familiar, but for the most part so confusing, ever since the Hague Conference of 1899 first attempted to solve the armaments problem.

The world's dire need of disarmament is now to be matched with another opportunity to meet it. Whether the story of the conference is to be one of half-hearted efforts on the part of small men and little women yielding mediocre or negligible results, or one of Herculean efforts on the part of truly great men and women and the achievement of epoch-making results, he who lives will see and he who works may hope.

Cherbourg, France, Jan. 28, 1932.

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Editors
Wilbur K. Thomas — Paul H. Douglas
Frederick J. Libby — Walter C. Woodward

Contributing Editors
Marjorie Hill Allee — Bertram Pickard
Anna L. Curtis — Alexander C. Purdy
Paul Jones — E. Merrill Root
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AMONG THOSE PRESENT AT THE CONFERENCE

BY DR. HENRY A. ATKINSON

"EVERYBODY talking about disarmament ain't going to get it," to paraphrase the old Negro song, but just who is here in Geneva talking about disarmament?

First of all we have the official representatives of some sixty-four nations delegated for the purpose of expressing the opinions of their various governments. Among these are four hundred diplomats, many of them the highest officials of their several countries. There are so many prime ministers, war ministers, lords of the admiralty and secretaries of navies with their military and naval attaches that one soon tires of having them pointed out to him. Besides these, there are 230 official members of the various delegations; then, two hundred experts, specialists, and secretaries acting as aids to these delegations. There are sixty members of the secretariat of the conference and approximately five hundred newspaper men, journalists, and reporters.

This makes up a group, with the representatives of various organizations and important visiting delegates from Switzerland and other countries, of about two thousand persons. At least this is the group that the public will see. These are the ones who are not ashamed to express their opinions, to have their pictures taken, to be interviewed, and to let it be known that they are here interested in reducing the burden of armaments which for centuries has been the most crushing load that humanity has had to bear.

THE VILLAINS IN THE DRAMA

There is another group, not numerous but ubiquitous and powerful, which has made itself felt even before the conference convened. It is the unofficial, unclassified group representing the munition makers from America, England, Germany, France, and other industrial countries. While others are seeking a method by which recurring problems in international life can be solved in a peaceable way, these sellers of war material, manufacturers of gunpowder, makers of guns and instruments of war, are busily spreading the information that this problem is too difficult to be solved in our generation. They are laying a smoke screen behind which they hope to be able to inspire more distrust than already exists, so that they can carry on their traffic in human blood.

The physical arrangements for this conference taxed the League of Nations beyond its capacity. It was unable to provide an adequate meeting place for the commissions and committees, and could not offer sufficient accommodations in the hotels and pensions for a conference which was to extend over such a long period of time. A conference lasting eight months is a new thing! The city of Geneva undertook the preparations. The canton of Geneva, whose authority overlaps that of the city, also undertook it. The two, not being able to come to an agreement upon the method of procedure, called in the Federal Government, which was able to adjust the difficulties and finally appointed Monsieur Guillaume Fatio, a member of an old Genevoise family, a banker, and one of the first citizens of Geneva, as the agent of the Federal Government with authority to make all the arrangements. The cantonal and municipal governments agreed to this appointment, but there is a law in Switzerland which was framed to make the appointment of a dictator forever impossible. By this law no one man can be charged with the responsibility of carrying out any piece of public work, and so a committee of three was appointed with Fatio as chairman. This committee began its task a year ago but Fatio has done all the work.

THE MAN BEHIND THE SCENES

Although his work is finished and the League of Nations, through the Secretary-General, has accepted the preparations, Monsieur Fatio still retains his position and stands ready to perform the duty of the "trouble shooter" who will undertake to arrange any difficulties or adjudicate any misunderstandings that may arise.

The city of Geneva has paid the entire cost of these preparations amounting to a sum of about $200,000, and Monsieur Fatio has given all of this extra service out of his busy life without one cent of compensation. It is the contribution of a man who is in the habit of doing much altruistic work without seeking to be conspicuous. Monsieur Fatio is the international treasurer of the World Alliance for International Friendship through the Churches, is a member of the International Committee of the Y. M. C. A., has always been associated with the Red Cross and with a dozen other organizations of equal importance. He is very close to the League of Nations and is one of the constant and most effective advisors with the Secretary-General, Sir Eric Drummond. The success of any conference depends upon the effectiveness of the preparations made beforehand, and in Geneva, in this instance, the preparations that have been made are almost ideal.

A SERIES OF CONFERENCES

The disarmament conference itself is really not one conference but a series of conferences. During the public sessions every nation is being given a chance to put before the world its ideas on this question. As one newspaper man said, "This is the alibi time of the conference." When all have spoken and when the case is clearly put, then the conference will break up into three divisions, one division having to do with land armaments, another with the world's navies, and the third with air forces. Besides these three main divisions, there will be innumerable commissions, committees, and sub-committees dealing with the question of the use of chemicals, the control of the sale of munitions, the abolition of the submarine, and a hundred other questions that must be settled. Disarmament means more than just simply laying down arms. It means more than securing a proportionate decrease in expenditures or a decrease in armies. For instance, a nation that has 200,000 soldiers might decrease that force by 25 per cent and still, with an army of 150,000 might be a formidable obstacle to the carrying out of the principles of the Briand-Kellogg Pact.

The conference faces its limitations in its name—"Conference on Reduction and Limitation of Armaments." Its genesis is in the treaties which ended the war and in which the victorious Allies, in disarming their former enemies, pledged themselves to reduce their armaments to a level that would make war in the future impossible. The terms of reference upon which the conference acts are found in the votes of the League of Nations. The agenda of the conference was drawn up by the preparatory commission which labored at the task for a number of years and finally produced a document which, if it has not escaped the charge of being a mass of technical details and compromises, does at least make clear the enormous difficulties the conference must face.

IS THERE ANY NATIONAL HONOR?

And finally, the compulsion for the conference is found in the hopes and hearts of men and women throughout the world. These hopes must be molded into a mighty instrument of public opinion if the conference is to succeed, for, after all, the primary question is this: Is there any such a thing as national honor? Is a nation, when it has once signed a treaty, under any moral compulsion to honor its signature? If there is such a thing as national honor, and if solemn treaties between nations are more than mere "scraps of paper," then these nations that are now meeting in Geneva, all of them signatories of the Briand-

Kellogg Pact, have only one thing to consider and that is this: Having renounced war as a national policy and pledged themselves to use only peaceful means in settling their disputes, the question is, in what way can the armies and navies of the world be utilized as police forces? This is the question that will continually come to the surface and everyone is hoping that a reasonable answer can be found. When it is found, a simple way will be opened for real disarmament, not merely a rather insignificant limitation upon existing levels.

Geneva, February 5, 1932.

THE CASE FOR JAPAN IN MANCHURIA

As Presented by a Japanese Quaker

The writer, Awao Ayusawa, a Japanese Friend, recently returned to Geneva from a visit to Japan and China where he had exceptional facilities for estimating Far Eastern opinion concerning the Manchurian conflict. In the interest of as full an understanding as possible of the issues involved, we are glad to present his statement, somewhat abridged.

IN making any pronouncement on the present emergency, need I tell you that the fact that I am a Japanese makes no difference? For I am one of those who deeply believe that "patriotism is not enough."

Before starting on a holy campaign in the civilised world to bring pressure (either moral, economic or military) on the supposed aggressor in the name of international justice and peace, we pacifists will have to recall to ourselves the parts played by the Western Powers in world affairs in the last few centuries, and we must face the reality of the anomalous world situation at the present time.

EXPLOITATION BY WESTERN POWERS

What has been the world history of the past 400 years? Every page of that history has been a record of flooding of the world with white Europeans. In the ever-widening process of colonisation, the whole continents of Africa, the North and South Americas, the islands, big and small, of Australasia and of the Pacific, have been brought under their control one after another. Was it philanthropy, or any other humanitarian motive, which inspired such a movement? You must of course recognise certain isolated instances of laudable motives of disinterested service and sacrifice either by Christian missionaries or others, but was it not as a whole characterised by unscrupulous bravado and a brutal scramble for territory? The struggle that ensued among the Western Powers after the world conquest was completed—and, indeed the struggle has not ceased by any means amongst them—was a general rush for markets. Every page of the history is black with instances of unseemly competition for monopolising the market, for obtaining trading privileges and economic concessions of one kind or another, accompanied inevitably by intrigues, intimidation, bribery, shooting. Their campaign has in every epoch been not to promote the welfare of the natives—never till they discover that it pays—but to grab and to pre-empt for themselves lands, markets or strategic points for future expansion.

Even after the decline of Spain and Portugal as colonial empires, the seizing or annexation of territories has continued. As compared with the spectacular advance of Great Britain in India, of France in Indo-China, or of Russia in Turkestan, Manchuria and Korea, the partitioning of the Pacific Islands was a more or less orderly and quiet process, though none the less insidious and significant. Even to a friendly and confident observer, the reaching out of America's hands to Mexico and Cuba, Panama and Nicaragua, and also to Hawaii and then to the Philippines, may have caused certain anxiety, but most disquieting of all was the Russian expansion in the Far East towards the end of the nineteenth century.

AWAKENING OF THE ORIENT

What was it that called a halt to this movement and altered the trend of world powers in the new twentieth century? It was nothing but the Russo-Japanese war, in which Japan staked her very existence. Roughly speaking, it may be said that, with the defeat of Russia in her colossal enterprise to annex Manchuria and Korea, the processes of world conquest by the Western Powers stopped, and a new period in history has been ushered in.

One thing which characterises the new era since the rise of Japan as a world power is the awakening of the races of colour in the East. From Cairo to Nanking, the fettered masses are seething with resentment and unrest; it is a fire that will not be quenched with bloodshed. The hitherto dormant and superstitious East, steeped in tradition, bound by inertia, and indifferent to the life, the action and the rivalries of the outer world, is now slowly awakening to new ideals of freedom, democracy and power. It is this new psychology of the Oriental which the West cannot afford to lose sight of in dealing with any problem of the Far East hereafter.

Does this seem to you like a remote history or merely abstract statistics? If so, let me tell you that the Orientals, whether they be subject races or independent nations, cannot look at the situation with the same complacency. The anomaly of the present is not only real and immediate, but is humiliating and painful. Take the position round the Pacific. To the west of the ocean are the peoples of colour, with ancient civilisations, densely over-populated and half-starving, with continual famines, floods and natural or other disasters. Plentiful of labour, but, for lack of either space, capital resources or opportunity of development, over a wide area you find the prevalence of misery and privation, the people struggling on a minimum standard of bare existence. To the east and south of the same ocean are vast continents comparatively sparsely populated by the whites,* with abundant resources and opportunities, maintaining a high standard of luxury, but barring the entry of Asiatics on the specious plea of economic necessity.

As far as most of the western Powers are concerned, the mapping out of this earth has been completed. To them the territorial dispensation of the world as it stands is satisfactory, and something of sanctity has been attached to it more recently by the various treaties, every one of which is a seal of consecration of the *status quo*. The earth has been conquered and divided, there must be "No More War." But the absurdity is obvious even to a child who takes a trip round the world, as I have done recently. You will not mind my asking who owns the Panama Canal, the international route of greatest strategic importance connecting the two great oceans, and how was it taken? Who owns Hawaii, the cross-road of the Pacific, the spot of paramount importance in the whole Pacific Ocean? Take a steamer from the Far East by way of the Indian Ocean to Europe, as I have come back this time. The ports that your boat touches after Shanghai, beginning with Hong Kong and Singapore, the most marvellous harbours on the Asiatic coast, then Penang, Colombo, Aden, Suez, Port Said—every single port is British.

THE PROBLEM FACED BY JAPAN

Bearing this in mind, let us now return to the problem of Japan, the supposed aggressor. What has been Japan's at-

*The density of population in Asia is 12.2 per square kilometer, while it is 5.9 in North America, 3.7 in South America, and .9 in Australia.

titude towards the League of Nations, and what has been her relationship with China, her neighbour? It will be only just to examine these points before passing any judgment on the present emergency.

To begin with, Japan's record in the League of Nations has been a remarkable one. From the inception of the League, during the past ten years, she has been a most loyal supporter of the organisation, carrying out her obligations towards it faithfully and promoting its ideals with enthusiasm either through Government action or private enterprises.

Ever since the Russo-Japanese war, China has been a "problem" and a cause of worry to the Japanese who have been watching the continual disorder in China. The lamentable fact is that within the past 20 years, there has been not a single period of peace within that country. The comment of a China correspondent of the London *Times*† is a sad revelation of the actual situation. "The root cause of Chinese troubles with foreign powers," says the *Times* correspondent, "is to be found, as ever, in misrule, in violation of Treaty and individual rights, in failure to suppress banditry and violence and in neglect to redress wrongs coupled with tortuous prevarication and procrastination, all carried to the extreme limit of the endurance of those involved."

The *Times* goes on to say: "These words exactly fit the situation in Manchuria and explain why Japan, after years of patient and tolerant treatment of Chinese pretensions has at last turned and is now helping herself to what is due her by Treaty and contract."

The feeling in Japan is that in the present case Japan's action is not only justified entirely but is so recognised already by the world. At your distance, in a totally different atmosphere, you may wonder why, but the reason is simple enough, for, although the incident in Manchuria came to the notice of the world suddenly, like a flash of lightning in a clear sky, the question certainly did not *happen* suddenly, at least so far as the people observing the trend of political affairs in the Far East were concerned. While it is true that it is the first time that the League of Nations has had to face a Far Eastern problem of such magnitude, similar incidents, some of them far greater in magnitude, have been taking place for years or decades in the wide area of the Far East. On several occasions, not a single country like Japan, which has more direct interests involved in China because of her nearness, but half a dozen big powers of the Western world have found it necessary to send troops to the Far Eastern waters and land them on Chinese soil in order to suppress disturbances which had caused danger to the lives and property of their nationals. Moreover, it is by no means the first time that the bombardment of cities and the loss of hundreds of lives on both sides occurred.

Of course, the reason why the supporters of the League and pacifists of the world have been stirred by the incident is first of all because of the Covenant of the League of Nations, whereby all civilised nations, including Japan, have solemnly pledged themselves not to resort to war, but to follow the procedure laid down in the Covenant. Secondly, because, as signatories of the Kellogg Pact, these countries, including Japan and China, have pledged themselves not to wage war as an instrument of national policy. Thirdly, it is because in virtue of the Washington Treaty duly signed and ratified by the Nine Powers, the territorial or administrative integrity of China must not be violated. For the people who look upon the legal aspect of the issue cannot but feel extremely anxious when these Treaties, of fundamental importance for ensuring world peace, seem to have been ignored or violated.

Japanese Believe Cause Is Just

In order, however, to arrive at something like a satisfactory solution of the problem, it is necessary to consider other aspects than the juridical one for, besides the preoccupation not to fail in carrying out its abstract juridical commitments, surely the League of Nations must endeavour to understand the sentiments—sorrows, grievances, aspirations and hopes—of all the peoples embraced within the organisation. It is for this reason that I venture to state, without the least intention to exaggerate it, that if the pacifists and supporters of the League were firm in their belief that Japan failed to observe the provisions of certain Treaties, even more angered and infuriated were the Japanese people at any such suggestion. From the ministers of State, former ambassadors and other high authorities of the Government, down to the humble labourer in the street, they were passionately convinced that their cause was justified. They were united in their resentment against the League for what they considered was the failure of the League to recognise Japan's legitimate claims and difficulties, when the Council seemed to coerce Japan to withdraw troops within an arbitrarily fixed period. Since then the resentment of the nation against the League has certainly subsided, but patriotism has been gradually intensified and the whole nation seems to be backing the troops stationed in Manchuria.

Whatever the outside world, taking theoretical interest in peace and justice, may think or say, the Japanese are desperately convinced that their cause is just. No one in Japan will deny that they are taking now a strong military action in Manchuria, but not every Japanese will admit that it is a "war" on China, much less an "aggressive war" on an innocent and peace-loving country. If it is a kind of war, it is one into which they have been drawn, but in no case is it an "international war" because, had it been such, Japan certainly would not be content with sending only a handful of twenty thousand soldiers when China has two hundred thousand. This rightful action does not, and cannot conflict with any treaty, and to their recollection their country has never taken any engagement forbidding or rendering illegal their present action.

As regards this legal point of whether or not Japan and China are "engaged in a war" in contravention of a treaty or treaties, personally I differ radically from many of my compatriots. In my view the aim of both the Covenant and the Pact is to prevent any armed conflict between nations, no matter who provoked it and whether or not the military action was preceded by a formal declaration of war and involving the mobilization of a huge army instead of a small handful. To me, any organised combat between the regular troops of two self-governing states is a "war," already outlawed in good faith by solemn international treaties among civilised countries. The continuation of hostilities with the use of field-guns, tanks, aeroplanes and bombs is in conflict with the fundamental principles of the League of Nations no matter how deep or reasonable the grievance may seem.

For the moment, however, my private view is not what matters, since my object is to explain why or how my compatriots are so desperately convinced of the justice of their cause and why an intervention of my friends in the United States at this juncture requires the utmost discretion.

Why Interference is Resented

The first immediate incident which led to the present hostilities was the blowing up of a part of the South Manchuria railway track near Peitaiying to the south of Mukden, on the night of September 18 last. It was executed by the "regular" Chinese troops under the command of Chinese officer, General Wang. The Japanese soldiers on patrol duty along the railway who hurried to the spot, were hopelessly inferior in number and when the Chinese troops were marched deliberately towards the Japanese, the only course for the latter was to call for reinforcements and to counter-attack the aggressors in order to forestall any further outrage.

Could this act—so my compatriots argue—be considered, technically or in point of fact, an aggression? No pact exists which forbids self-defense. At that stage at least, the Kellogg Pact could not be applied. Nor could one justly invoke the Nine Power Treaty,

†London "Times," November 18, 1931.

since the "territorial or administrative integrity" of China has never been called in question as yet. When the incident occurred the Assembly of the League of Nations being in session and the newly-elected Council on the point of meeting, Japan took the step of informing the world of the incident. When the Council met, it was the Japanese representative who rose first to break the news to the Council, the League was informed of every new development in Manchuria.

The conclusion to be drawn from these circumstances is obvious. Any overt action smacking of punishment, attempted in the name of international justice or peace at this juncture, either by Americans or Europeans, against the Japanese—or any other Oriental for that matter—will only invite their resentment and arouse their animosity, deepening the gap of mistrust already created by the unhappy series of dealings in the past.

* * *

What can the pacifists and the supporters of the League of Nations do in the meantime? The Commission of Enquiry is proceeding shortly to the spot. The case is "in court." Let us wait watchfully. This does not mean, of course, that we may sit back and do nothing. In all countries, especially in those countries which have colonies, protectorates, dependencies, mandated areas, permanent or semi-permanent concessions, wide territories and sparse population, or abundant resources enabling a high standard of life, let the thinking men and women rise and act with proper international and inter-racial conscience. The background or subject races are crying for opportunity, for freedom, for justice. The world needs a more equitable distribution of raw materials, and capital, freer movement for labour to migrate. Let us be just ourselves before demanding it, and be done with hypocrisy, and let us face "the turmoil in this great era of new placing of peoples!"

AWAO AYUSAWA.

THE SITUATION IN THE FAR EAST

BY PRESIDENT WM. C. DENNIS

This statement, prepared by request, appeared in a recent issue of the Earlham "Post," the student body publication of Earlham College. It gives a bird's-eye view of the developments in the Sino-Japanese embroglio, presented by an international lawyer who has closely followed the recent progress of events in the Far East.

THE editor of the *Post* has been good enough to ask me for an interview on the recent developments in the Far East. Those of you who have been meeting with me in the course on international law and international relations know that in my judgment this situation is one of great complexity and that it is very difficult to make sweeping and categorical statements which are also fair and accurate, much less charitable. In a brief statement such as this, it is only possible to point out certain outstanding considerations without stopping to supply the many qualifications which are necessary to a sympathetic understanding of the position of all parties in a situation which in my opinion is fraught with the possibilities of very grave consequences for Americans and for all the world.

First, the merits of the original causes of difference between Japan and China are confused and it may well be assumed in advance of impartial investigation that as usual "there is much to be said on both sides," but as so often happens the original merits of the controversy have now become of relatively little importance.

Second, Japan, the United States, and the other principal powers are bound by article I of the so-called nine-power pact signed in Washington in 1921 "to respect the sovereignty, the independence, and the territorial and the administrative integrity of China" and article VII of the same treaty provides that "whenever a situation arises which in the opinion of any one" of the nine powers involves the application of that treaty and "renders desirable discussion of such application, there shall be full and frank communication between the contracting powers concerned."

Third, Japan, China, the United States, and all other powers concerned, have solemnly declared in the Kellogg pact, "in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another," (article I) and further "that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means," (article II).

Fourth, Japan, China, and all the other principal powers of the world except the United States and Russia are bound by the covenant of the League of Nations. The object of the league as stated in the preamble of the covenant is "to promote international cooperation and to achieve international peace and security." The covenant provides elaborate "pacific means" for the settlement of controversies of every nature and the United States has cooperated with the League of Nations in endeavoring to seek "pacific means" for the settlement of the present controversy.

Fifth, as a result of the cooperation between the League of Nations and the United States a resolution was adopted by the council on December 10, 1931, to which both China and Japan assented (adding separate declarations not material for the moment) in which among other things they agreed with especial reference to the situation in Manchuria "to give the strictest orders to the commanders of their respective forces to refrain from any initiative which may lead to further fighting and loss of life" and "to take all measures necessary to avoid any further aggravation of the situation."

Sixth, notwithstanding all the foregoing, the Japanese apparently under pressure of the Chinese boycott during the latter part of January made certain demands upon the Chinese authorities of Shanghai and on January 27, handed an ultimatum to the Chinese mayor of Shanghai requiring "unconditional acceptance of the Japanese demand for dissolution of anti-Japanese organizations in Shanghai" (A. P. dispatch, January 27) and giving the mayor until 6 p. m., January 28 to reply. At 6 p. m., January 28, United States Consul General Cunningham reported to the department of state "that at a meeting of consuls that afternoon the Japanese consul general informed the consular body that at 3 p. m. that day he had received a satisfactory reply from the mayor, and that if the Chinese carried out their promises, a clash would be avoided." But at 7 a. m. January 29, Mr. Cunningham reported "that the Japanese navy with slight resistance occupied Chapei about midnight, (i. e., January 28th), while all were lulled into a sense of relief by the assurance of the Japanese to the consular body at 4 o'clock yesterday afternoon."

In other words, the present holocaust in Shanghai was initiated by Japan not only in contravention of the nine-power pact, the Kellogg pact, the resolution of the council of the League of Nations of December 10 to all of which Japan is a party, but in the face of the acceptance by the Chinese of a very drastic Japanese ultimatum at Shanghai on the afternoon

of January 28 and in spite of the assurance of the Japanese consul general to the consular body that the Chinese reply had been satisfactory.

To be sure, the Japanese foreign minister, after admitting that the Japanese terms had been accepted, asserts that their marines were fired on by the Chinese (A. P. dispatch, February 1), but even if it is true that some misguided Chinese fired on the Japanese, this afforded no excuse for the immediate, deliberate, thorough-going and ruthless attack upon the Chinese city which followed and which has continued with all the cruel ingenuities and horrors of modern warfare for the past 16 days. This attack was and is nothing less than a challenge to civilization.

Seventh, after the fighting in Shanghai was in full swing, both Japan and China requested the good offices of the United States, and the United States made proposals looking toward an immediate cessation of violence and the settlement of all questions at issue in the spirit of the Kellogg Pact and the League resolution of December 10 and with the aid of neutral observers. Great Britain and perhaps France and Italy made identical proposals. These proposals were promptly accepted by China but the essential points were rejected by Japan.

Eighth, what more can be done about it? In the first place we can keep our heads and avoid adding to the misery of the world. We can remember that independent action on our part which would be likely to lead us into war with Japan would harm the world infinitely more than the present war between China and Japan. But this does not mean that we can or should be indifferent. It is submitted that we should first, make it absolutely clear that we regard Japan's action at Shanghai as a violation of her solemn treaties and that we will not recognize the legality of any situation which she may create by means of this violation. In other words this would mean a reiteration of the admirable caveat which we have already filed as respects the Manchurian situation plus a direct protest against Japan's recent action at Shanghai. Second, we should continue to seek constantly to cooperate with the other powers of the world and with the League of Nations to obtain a cessation of hostilities and a solution of all the questions involved by pacific means, and third, should the formal proceedings which China has now initiated before the League reach a point where the League is ready to consider the application of a commercial boycott against Japan, we should give very serious and sympathetic consideration to the question of joining in such a boycott.

Ninth, what should we not do? First, we should not take independent action likely to lead to war with Japan. Mere force and more force is not a remedy. Second, unless we depart from neutrality in cooperation with the League, we should not depart from it alone. This would exclude such steps as the prohibition of the export of arms and ammunition to both belligerents, etc., etc. As long as we are neutral we should not attempt "to change the rules of the game while the ball is in play."

In conclusion, we should at all times endeavor to maintain an attitude which will command the respect of the sober-minded people of both China and Japan and which will in particular encourage the lovers of peace and justice in Japan who as in every country are legion but whose voice, as is usual in every country in the early stages of an international crisis, is overborne by the multitude who still accept the fallacious slogan "my country right or wrong." Our policy should be inspired by a desire to encourage the best elements of Japan to save that nation from herself. We must remember that the world has become a neighborhood and that all nations are on their way to Jericho.

THE CRISIS IN THE ORIENT

A Communication to the Churches of North America

KNOWING that Christian churches in every section of North America are deeply concerned over the grave crisis which now exists in the Far East, the Committee of Reference and Counsel of the Foreign Missions Conference of North America, assembled in New York on February 17, 1932, addresses this message to the churches in the United States and Canada.

The international situation in the Far East is so tangled that we should be very slow to judge the merits of it. We may well remind ourselves in all humility of the past transgressions of Western nations in their relations with the Orient and with each other.

Any day may bring new perils both in Japan and in China that we do not now anticipate, but we should not be stampeded by incomplete or faulty press dispatches which often exaggerate actual events. Reports predicting certain disaster to Christian forces and their work in either country should be greatly discounted for similar predictions in the past have proved to be unfulfilled.

We can be perfectly assured that however great may be the political and social disturbances in the Orient, the Christian light burns brightly in many Oriental lives and the darkness will never put it out. We know from personal acquaintance many Christians in each country who have seen the Lord and are ready to suffer with and for Him. They are worthy of affection, confidence and cooperation and have much in their Christian experience which will enrich the life of the West. Messages received reveal their deep distress and they now need our sympathy and fresh assurance of our support and the best encouragement that we can offer.

This is the opportunity for Christians of North America to do much to maintain warm relationships with these Christian brethren across the seas. Personal letters to our friends, not discussing the political situation, but sharing our best Christian experience, will serve to create bonds of fellowship which will hold us all together through all the stress and strain for common service for the future. The Kingdom of God transcends geographical and racial boundaries and must unite all Christians in the household of faith—the family of God on earth. Kagawa affirms that the body of Christ, the true Church, cannot be broken by international difficulties. We will do well to join him in working for a Christian Internationale.

Our conviction is that any lasting and righteous settlement of difficulties can be based only on a reasonable and peaceful agreement between the disputing parties. The appeal to force in the Far East threatens to destroy all the confidence so hardly won in the fabric of peace machinery which is gradually being erected in international relationships. The world is in danger of reverting to conditions that prevailed before 1914, with a reliance on military force. War is utterly intolerable and as Christians we must protest against the resort to it on every occasion possible. We should do everything in our power not only to protest against warlike developments in the Far East but to oppose the development of warlike tendencies among our own people in North America, or any attempt to settle the present emergency by the use of force on the part of Western powers. We believe our respective governments are making every effort to bring to bear peaceful agencies to solve the present crisis. This we welcome and would that Christians might give full support to such measures.

We call upon the Christian Church to

enlist its energies to support and improve the existing peace machinery so that the more than fifty nations signatory to the Pact of Paris shall be able finally to renounce war as an instrument of national policy and unreservedly agree that the settlement or solution of all disputes or conflicts of whatever nature or origin shall never be sought except by pacific means. The recent developments in the Far East are a demonstration again of the danger of building up great armaments, and they challenge, therefore, the united efforts of all lovers of humanity to make the present Disarmament Conference succeed in achieving its purpose.

In response to cabled messages from Christian groups in both Japan and China imploring aid in averting the threat to world peace, we have cabled the National Christian Councils in both countries that we are appealing to all North American Christians to join with the Christians of all lands in a strong fellowship of prayer that Christian principles may be victorious in international relationships.

It is vital that the churches of Christ in North America should give themselves to prayer for an early settlement of the existing conflict. Only in this way can we lay hold of the invincible spiritual forces which will make possible a peaceful settlement of the present dispute. We can well lift up in prayer the masses who are suffering under this load of armed conflict, and all those messengers of peace who are seeking to bring men everywhere into acquaintance with our Lord.

STUDENT FRIENDS ABROAD IN CORRESPONDENCE

Special lists of names of high school students abroad who want to correspond personally with American students can now be secured from Dr. Sven V. Knudsen, 248 Boylston Street, Boston, Massachusetts. The lists are each made up of ten names of boys of one country, giving also the ages and addresses. Girls who are particularly eager to correspond solely with girls abroad will simply ask the addresses to give letters received to girl friends for reply.

Lists are now available from Belgium, Denmark, France, Germany, Holland, India, and Switzerland. The price for each list of ten names is fifty cents, which may be remitted upon receipt of the lists ordered or enclosed with order. In addition to the price of the lists, the only expense in connection with this special correspondence service is the postage abroad, which is five cents for each letter.

The National Student Forum on the Paris Pact in its Textbook on page 17 under the heading, "My Friend Abroad," has referred to the international work of Dr. Knudsen and he has received a great many requests for names from principals and teachers. Consequently he has decided to establish this special service in addition to the correspondence department which he has been conducting for six years in *The Open Road for Boys Magazine.*

It is best to write the letters abroad in English. Experience from tens of thousands of letters exchanged shows that the best results are obtained with letters which tell in detail of American activities and conditions such as school life, athletics, town and city, home life, etc. It is important to write in a clear hand or on a typewriter. If replies are wanted in the native language it should be requested.

Of course, the letters go directly from student to student, but experience shows clearly that this personal correspondence has been of extreme value to class work, and, as a matter of fact, to whole communities. It has opened up an entirely new world to all concerned directly or indirectly.

TOURS OF GOODWILL IN SOUTH AMERICA

"An opportunity to open the doors a little wider." Such was the comment of a denominational leader who was arranging to have the Secretary of their Young Women's Work go on the Tours of Goodwill to South America this coming summer. And such is the vision and outlook many young people and leaders of young people will have as they prepare for this wonderful experience.

What are these tours and what do they signify? They are Young People's Tours of Goodwill to be held in connection with the World's Sunday School Convention at Rio de Janeiro, July 25 to 31, 1932. They are open to all young people sixteen to twenty-five, and leaders of young people's work. They are under the auspices of an interdenominational committee for Young People's Tours of Goodwill.

Three remarkable opportunities are being offered through these tours. The first is from New York to Rio de Janeiro and return, covering five and a half weeks, at a minimum cost of $330 including all expenses. A second tour extends the journey to Montevideo, Buenos Aires, and return, covering seven and a half weeks at a cost of $590. The third tour will give an opportunity of crossing the Andes Mountains from Buenos Aires, and proceeding up the West Coast to Peru, Lima, Colombia, and the Panama Canal, covering nine weeks at a cost of $725. On each of these tours important places will be visited, and most valuable contacts will be made with religious and civic leaders, and with young people and their leaders, thus assuring a greater spirit of friendship and goodwill between the youth of North America and South America as well as of other countries.

An attractive circular has been prepared giving full information regarding expenses and a complete itinerary of these tours. These circulars can be secured from the Registrar and Business Manager of the tours, Mr. Owen V. Davis, 156 Fifth Avenue, New York, N. Y. or from the Chairman of the committee, Rev. Walter Getty, 150 Fifth Avenue, New York, N. Y. It is urged that early registrations be made in order to secure accommodations on the steamer leaving New York July 9. Careful chaperonage will be provided for all members of these tours.

WORLD RELIGIONS JOIN HANDS FOR PEACE

Arrangements have been made for a great mass meeting, representing all the leading world religions, to be held in Geneva next February on the eve of the Disarmament Conference, and churches throughout the world are being asked to hold interdenominational services during the winter and send messages favoring progressive disarmament to the Geneva Disarmament Conference. The international committee to which this announcement was sent includes leading members of the following faiths: Christian, Buddhist, Confucianist, Hindu, Shintoist, Moslem, Hebrew, Zoroastrian, Sikh, Jain, Theosophist, Bahist, Sufi, Brahmo-Somaj, the Ramakrishna Movement, and the New Thought Movement. Dr. S. Parks Cadman of New York, representing the American Protestant churches, is one of the six joint presidents of the movement. The other joint presidents are: Dr. Einstein, of Berlin, representing the Jewish group; Msgr. Ignaz Seipel, Minister of Foreign Affairs and formerly Chancellor of Austria, representing the Catholic group; the Lord Bishop of Liverpool, representing the Anglicans; Dr. Rabindranath Tagore, representing the sects of India; and Baron Sakatani, member of the Japanese House of Peers, representing the Japanese religions.

WILBUR K. THOMAS IN GERMANY

As Director of the Carl Schurz Memorial Foundation, Wilbur K. Thomas, of Philadelphia, has been spending several weeks in Germany. A luncheon was given in his honor in Berlin, which was attended by prominent people in public life, including statesmen, economists and scientists. In replying to the speech of welcome, the guest of honor, emphasizing the fact that only spiritual possessions are of lasting value, explained that the Schurz Foundation and the Oberlaender Trust are working solely to promote friendship and cultural relations, not only between the United States and Germany, but also among other countries.

"SWEET PEACE, THE GIFT OF GOD'S LOVE"

By James A. Coney

Peace I leave with you: My own peace I give to you. It is not as the world gives its greetings that I give you peace. Let not your hearts be troubled or dismayed.. John 14:27 (Weymouth.)

What a glorious gift was this bequest of Jesus! I found myself saying to a group recently, the one thing I covet more than any other thing is to be able to say a word to this unemployed, disappointed, disillusioned man, that would bring light and hope to his troubled soul. To be able to transmit a something that is more valuable than giving money even to an unemployed man. Surely, for those who have the money, let them not withhold to their brother's hurt, but for us with our very limited incomes, how we long to be able to give something, to be of service, to really be helpful. What a lesson is this bequest of Jesus! How near the truth are we when we say that Jesus had no responsibilities whatsoever with regard to what he should do with his money or property, for he had neither! The clothes that he wore were his only property, and they were gambled for by his executioners.

Yet, it is no exaggeration to say that he willed or bequeathed a peace, which by reception is the greatest gift that any man can receive. This peace, he proved in his world to be a power that absolutely overcomes the world.

This poor old world is in trouble, religiously, industrially, internationally. Just where can peace be found?

James, the writer of the Epistle, knew some things. Whence come wars and whence come fightings among you; come they not hence of your pleasures that war in your members? Ye lust, and have not, ye kill and covet and cannot obtain, and ye fight and war.

The origin of man's troubles is in the fact that he has not interior peace. The Christ of the Christian religion has bequeathed Peace.

"My peace I give unto you." Just what is the nature of this peace?

1. Confidence in the God of Jesus Christ, who, marking the sparrow's fall, cares and loves his children.

2. Knowledge of forgiveness of sins, which means power to rise into "newness of life." (Rom. 6:4-11)

3. Overcoming of fear. Insecurity, disappointments, pain, bereavement—in general, the hostilities of the world: any or all of these may be faced with courage, power to endure, and the radiation of a life that is like Christ's.

4. Faith in Immortality. "In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you."

"When Jesus as Lord I had crowned
My heart with this peace did abound
In Him the rich blessing I found
Sweet peace, the gift of God's love."

How is this peace to be obtained? Here is a difficulty perhaps, to know how to say in so many words, but I think the following suggestions will help:

1. Humble submission to Christ. "When Jesus as Lord I had crowned."

2. Belief in his ability to give what he himself experienced in this world. "My heart with this peace did abound."

3. Appropriation by Faith. "In him the rich blessing I found."

"Sweet peace the gift of God's love."

"Peace, peace, sweet peace,
Wonderful gift from above
Oh wonderful, wonderful peace,
Sweet peace, the gift of God's love."

Methuen, Mass.

PAUL IN THE SILENCE OF ARABIA

By Geo. W. Bird

When God met Paul, or Saul as he was then called, on the Damascus Road and changed the trend of his life completely, the latter had much yet to learn. And after he had witnessed for Jesus Christ for a short time in Damascus, he went into the silence of Arabia for three years. Much has been said about Paul's conversion but little about this time spent in communion with God.

Paul was a man gifted far above common men but the secret of his success was in the communion he had during the stay in Arabia. There he was alone with God long enough, not only to know victory for himself but there he learned how to help others. He had a vision of his duty, especially to the Gentile world. Paul could not forget his vision of Stephen and in the quiet of the wilderness he found the purpose that God had for him as told in Gal. 1:16—"To reveal his Son in me." While he had every human advantage, these were cast aside that he might win Christ.

We do not need to go apart into the desert place, though it is needful to be alone with God in communion even though it may be amid the confusion that surrounds us.

An engineer on a leading railroad had his eye so closely on the rail and the signals that he did not miss a great forest that had stood beside the track for over two years after it was cut down.

Shall we go to our friends for counsel? Yes, but to God first. Paul did not wait for things to happen but under God's leading he caused them to happen.

When the world and the church are drifting in uncertainty there is surely need of constructive work on our part. May we, like Paul, so know God, that we may build the life that counts.

Knightstown, Indiana.

BECAUSE OF HUMAN NEED LET US PRAY

By Jesse A. Stanfield

Having a theory about the value of prayer is not enough. Let us pray. Talking or writing about prayer is not enough. Let us pray. Listening to sermons about prayer in meetings for worship or discussions of prayer in Sunday school or Young People's Society is not enough. Let us pray. Prayerlessness is sin just as truly as is war, or greed, or intemperance. It is the failure to use a power for good just as truly as is neglect of the church, or non-cooperation with movements in the direction of social amelioration.

Let us pray, then, for the church. It needs prayer. Its influence in forming character needs to be increased. Too many ministers, elders and overseers would have to resort to books to find proof that Christ can change weak and sinful human nature. Let us pray that this year may not pass without our experiencing and witnessing such changes.

Let us pray for the progress in every form of righteousness. A new power, a power which is of the Spirit, a power which clears our vision for seeing human values needs to enter into the prohibition controversy. Prayers of the drys can do more than the dollars of the wets. Apparently this year is a critical year in the history of temperance. Let us continue our temperance education but let us also pray.

Let us pray for the progress of international righteousness in these days of crisis. The contagion of war attitudes is not likely to spread among people inoculated by Christian prayer. Out of the present crises may come precedents and faith which will mean much in future crises. Has this entered into our praying?

And the kind of thing that happens through prayer ought to happen at the Disarmament Conference. If each delegation stakes the future of its country on its success in demanding most and yielding least, the Conference will fail. Let us pray that something Christian may have a place at the Conference table. A new era of world cooperation is at hand—if we can in childlike faith enter into it. Have we prayed about that?

Of course we won't pray if we believe that prayer is a waste of time. Some praying is little more than that. But it need not be. If one is interested in testimony with a background of modern scholarship, it may be found in such books as "Body, Mind and Spirit," by the founders of The Emmanuel Movement, "The Healing of Souls," "Souls in the Making," and "Psychology in Service of the Soul," which may be gotten as a reading course from the University of Chi-

cago. But much was known about prayer many centuries before modern scholarship came into being. Of course we must not lessen our activities and our attendance at meetings and conferences, but let's make sure that our prayer theories result in prayer activity and that we do not fail to have our personal meetings and conferences with the Most High.

Ivor, Virginia.

INTERNATIONAL SOCIETY OF FRIENDS

A number of Friends are feeling the time has come to attempt boldly some form of permanent link-up of Friends in different parts of the world who desire fellowship. Small groups like those in Germany, Japan, Cuba, Syria, and Mexico, and the "Independent" Meetings in America especially feel the need of "belonging" in a fellowship with other Friends. It is unlikely that many of the Yearly Meetings as a whole would wish to join, at least until after the organization had established itself, so that there would be no feeling on the part of any members that they had been coerced into any unwilling responsibilities.

The organization itself could be very simple. It might consist primarily of a membership list of both individuals and of any Yearly, Quarterly, Monthly, or Worship Meetings who wished to join as groups. The value of such an International Society obviously would depend upon the ability of a secretary whose headquarters for the present might be at one of the international capitals where Friends already have an office, perhaps at Geneva. The secretary's office would be a clearing house for (1) names of individuals the world over wishing to be associated with Friends, (2) help to traveling Friends in their itineraries to visit these scattered individuals as well as to larger bodies of Friends, and (3) the sorting from our Friends' papers of inspirational material to be relayed in different languages to all the members throughout the world.

An Executive Committee with suitable arrangements for its reappointment would naturally be required. It would have to function largely by correspondence. Periodical conferences of Friends in different parts of the world could be arranged more easily if we felt ourselves to belong together on a par in an International Society of Friends.

We should not be too much disturbed because this proposal seems so intangible. Bonds of Christian fellowship and a sense of belonging together are all essentially intangible, but mighty. We hope that Friends who read this will write their reaction to this proposal and any practical suggestions they may care to offer to the office of the American Friends Service Committee, 20 South 12th Street, Philadelphia.

NANCY L. LEE COLLEGE IN BRAVE STRUGGLE

By CLYDE E. ROBERTS

When I visited Victoria early in November I found a remarkable situation in the school there, a situation which I had not fully appreciated until my visit and personal talks with the teachers. I had left Victoria in August and the school had opened in September under the new leadership.

All the former staff, except the First Grade Teacher and the missionary teachers, have remained with the school accepting as pay whatever comes in from tuitions. With times so hard tuitions must be kept low and are also very hard to collect so that the teachers' remuneration is a bare pittance.

Some teachers from the State Normal and the State Industrial Schools have volunteered to donate part-time services. They are receiving their support from the State Schools but are helping in Nancy L. Lee College because they want to help hold the school together until support can be found. So we have seventeen teachers teaching for little or nothing. The Principal of the school teaches six classes in "Nancy" and four in the State Normal. The pastor of the church teaches five classes in "Nancy" and three in the State Normal. Don't blame him if the wolf gets some of his flock. And so I might go on down the line and tell a story of long hours and sacrifice for every one of the regular teachers and for some of the volunteers. The school prepares teachers and professional students for entrance to the University, presenting an over crowded curriculum from the primary through all the eleven years so that there is a multitude of classes.

The enrollment in the Grade School is smaller than last year and number of boarding pupils is less, but the High School enrollment is slightly larger. The pupils and teachers seem to be busy and happy. The school program is so heavy that every hour is strictly scheduled from morning to night and the work is amazingly well done in spite of unfavorable conditions.

Of course they cannot continue long at such a pace and they are confidently expecting help, next year and possibly this year, to put the Science Department up to the required standard. I obtained a list of the required apparatus and fear that it will cost more than the 1,000 pesos (approximately $450) we had anticipated.

I don't like to disappoint these people because, first, I think the school is needed in Victoria; second, there is some very fine fruit there of many years' labor that promises well for the future if the tree is not destroyed and third, there is still faith here in Friends, and we are all jealous for that. Nearly all of what I have said of the school at Victoria might be said of the school at Matehuala. Without outside help these two schools will either not reopen next year or else they will have degenerated into "Dame Schools," of no significance.

I am convinced that schools like ours in Victoria and Matehuala have a helpful influence out of all proportion to the number of pupils enrolled. There are only too few such schools. They are the product of years of sacrifice and labor and faith and prayer. When one fails the loss is felt throughout evangelical circles and beyond. They are not replaced in a day.

The churches too will need some help. In all of our many discussions in the mission meetings, of the problems of transfer of our Mexican work to the nationals I have maintained that we should continue the support of the religious work in preference to the educational, in case we have to abandon one of the two. I am still of that opinion.

But all this that I am saying is pointless or else it points toward an effort to find the endowment needed. I wonder if it is possible? I believe there is money to be had though it may be hard earned.

GOLD AND THE GOSPEL IN EAST AFRICA

A letter from Alta Hoyt gives the following information: "Gold has been found in the midst of our district. Almost the whole Kaimosi station is included in a territory of 35 square miles that a syndicate has reserved from the government, to do mining on. The last report is that there are 500 Europeans now mining in these districts. There is nothing we can do about it, as you cannot keep out prospectors, nor mining operations, once they have discovered minerals in paying quantities. Naturally the natives are terribly upset and they feel sure that the white people are here to take their land. This last week the officials had a big meeting with the Local Native Council, trying to explain the situation to them. They told them that the white people did not want to take their lands, but were only getting this gold out of the ground, and would pay them for any damage to their gardens, and after they had finished mining they would go away again. One of the leading natives of the district said frankly: "It is only lies they are telling us, they do mean to take our land." We are just now entering a period of unrest which we have never seen before here, and none can prophesy what the outcome will be."

It takes gold to promote the gospel, but the love of gold can also thwart the gospel. While it is too early to know all the implications of this new situation, one cannot help asking, "To which group in Africa does this gold belong?"

OUR YEARLY MEETINGS IN RETROSPECT

NEBRASKA

Nebraska is the Yearly Meeting of successful pioneers. It represents another large and challenging field. A widely scattered membership makes results of the work more difficult, yet leaders in these strategic frontier sections march forward with courageous tread.

If beauty of natural scenery could bring success, many of the meetings of this section would have no need. Surrounded as some of them are by the majestic Rockies, with a delightful surprise view at every turn, this lovely panorama affords inspiration and hope.

Notes of encouragement are sounded throughout the recent report of Walter H. Wilson, Yearly Meeting Superintendent. Among other items of interest are these: Fifty additional members received by one local meeting last year, and the anticipation of the establishment of a new Quarterly Meeting. Two Bible Schools registered 100% on the Yearly Meeting Standard last year, and a third lacked only one point of an A score. Eleven of the twenty-six schools use graded instruction, nine held Church Vacation Schools, while seven aided in the promotion of World Friendship by sending Treasure Chests to the Philippines.

Grace Gibson, the capable chairman of the Religious Education Committee, faithfully and generously gives much thought and effort to this department of the high calling of the church.

The committee responsible for the work of Prohibition and Law Enforcement, made several raids on "owners of stills, whiskey sellers, and resorts," with a deep conviction that the need for practical Temperance instruction is imperative.

Christian Endeavor organizations are meeting with interest, as revealed by the fact that three summer conferences were held in as many respective centers last year.

Due to the extreme distances between the local meetings, and also to the shortage of finances, my trip over the Yearly Meeting, was limited to the following places: Central City, Denver, Colorado Springs, Deer Trail, Palmer Lake, Plainview, Spring Bank, and Alda.

It was at Denver that I was introduced with a great deal of pleasure, to my first game of Miniature Golf, this trip also including a number of delightful campfire suppers in the mountains. A vesper hour in the "heights," and other religious gatherings shall not soon be forgotten.

Conferences, and a visit to Nebraska Central College were enjoyed at Central City.

A survey of the tiny, picturesque church and parsonage, an appetizing meal, and a chat with the directors of Pike's Peak Woodland School, marked the trip to Palmer Lake. Pike's Peak Woodland, is a school directed by Friends, for the purpose of providing a healthful home and school for children who need special physical or individual guidance.

Pastors and people of Nebraska Yearly Meeting have set their faces toward the rising sun, and they are bringing light and warmth to the communities which they serve.

If someone ever said to Nebraska Yearly Meeting "It can't be done," Nebraska "interrupted by doing it."

To this far-away loyal group of Quakers, I would say with Robert Burns:

"Whether doing, or suffering, or forbearing,
You may do miracles by persevering."

M. MARIE CASSELL.

IT'S TWO MICHENERS AND ONE TO CARRY!

The following report comes to us regarding one of our newest missionaries in Africa, Robert Benjamin Michener: "The arrival of our little son in May has added a third missionary to our family. As a missonary of infant welfare he has been a success. It has been a few years since there has been a white baby on the mission, so the example in regular bathing, feeding, et cetera, is carefully observed by the natives who watch his progress."

Bryan and Edith Michener write: "Our impressions of the African Mission at the end of the first year have not changed much. The more we come into contact with other missions and missionaries, the more we realize the good work that has been done and is being done by ours here and the comparatively favorable standing our mission apparently has with the government in many respects. I would be willing to take any visitor from home to any of the neighboring missions and let him make his own comparison and feel certain that he would go home with more confidence in the Friends work here."

UNTO THE LEAST OF THESE

Sada Stanley writes from Jamaica, "I admitted a girl recently for whom I have no support at present, but I just could not help taking her. She was staying with her sister, who begged me to take her since her life was in danger as well as her character. I had neither room nor money, but I felt I could not turn aside the appeal. I lay awake one night, praying about it and it came to me how I could turn a store room into a room for two girls and the next day I got at it and so made room for the poor girl."

THE MID-WEST INSTITUTE ANNOUNCED

Those in the middle west who have been interested in the Haverford Institute of International Relations which the American Friends Service Committee has operated for the last two or three years will welcome the new Mid-west Institute of International Relations which is to be established this year. This institute will be conducted from June 20 to July 2 at Northwestern University. The University campus is beautifully located on the shore of Lake Michigan in Evanston, Chicago's northern suburb.

Ray Newton, Secretary of the Peace section of the Service Committee, has made two trips from Philadelphia to Chicago and has spent several weeks this winter in the Middle West, preparing for this Institute. E. Raymond Wilson has been chosen to spend his entire time during these spring months in promoting and organizing it.

The present state of international affairs and of our national politics bears strong testimony to the need for such an institute. In view of the present need for an alert and informed citizenship, it should attract many teachers, ministers, advanced students and other leaders in church, school and community. The work is much more substantial than that found in "peace conferences." A fund of information is given by those who are foremost experts in their various fields: economics, political economy, international law and statesmanship, psychology, patriotism and military propaganda, and the spiritual approach to world problems. No pains are spared to get the strongest faculty that it is possible to assemble.

Some of those already procured are Warder Clyde Allee, Henry J. Cadbury, Ben M. Cherrington, Grover Clark, Andrew W. Cordier, James W. Garner, Harry D. Gideonse, Rabbi Louis L. Mann, Herbert A. Miller, Kirby Page, Clarence E. Pickett, Tucker P. Smith, Edward A. Steiner, Ernest Fremont Tittle and Mrs. Quincy Wright.

OTHER CHICAGO MEETING NOTES

Raymond Wilson lead the Young Friends discussion group at the home of Harold Deadman on the first Sunday evening in February. With his own personal experiences in Japan as a background, his discussion of the Sino-Japanese conflict was most interesting. David W. Day, Executive Secretary of the Young Friends Board of the Five Years Meeting, lead the Young Friends group on the following Friday evening in a discussion of the applications of Christianity to economic conditions.

The February meeting of the Missionary Society was held at the Chicago Evangelistic Institute, with Erna Nixon as hostess.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

REFLECTIONS OF A MONEY RAISER

Editor, THE AMERICAN FRIEND:

Everybody seems to be out raising money, and there are a few persecuted souls who have the fortune of being in possession of a substantial income and the misfortune of being harrassed by money raisers of all grades. Why, there is the Service Committee, Haverford, Swarthmore, Westtown, George School, and numberless other institutions which can use money all the time. To us, who come from less favored portions of the earth, these institutions seem comfortable, or perhaps luxurious; but on talking with the heads thereof, it is discovered that they need more funds with which to carry on. The veteran, Daniel Oliver, and the amateur, Khalil Totah, journey hither in search of support for their respective fields; whenever crops fail in the western prairies, Guy Solt breezes out of the West and makes a sudden raid on Philadelphia Quakers; Penn College is in difficulties and she delegates the gentle William E. Berry to wait upon Friends in the East. Again, there is W. O. Mendenhall, Levi Pennington, and Raymond Binford — those poor college presidents who are faced with deficits or unpaid teachers' salaries or both to lull them to sleep. The South joins both East and West because it also has worthy causes. Hence Thomas E. Jones. Isn't there Fisk and Friendsville, too, to complete the drama of human need? Aren't there a hundred other calls on the sympathies and hearts of Philadelphia Friends? They come by mail, they come by telephone, and they come in person. They come every day, too! In the face of such a situation, what is one to do?

As to Philadelphia Friends, they are patient, generous, and catholic. As one who has to raise money not by choice, but by force of circumstance, the writer often wishes he could make these delightful contacts with Friends everywhere without the disturbing thought of money. It sometimes seems so ungracious, so small, and so mercenary to spoil a fine dinner or a beautiful chat before the fire with the thought of money lurking in the background.

Friends are harassed and importuned, sometimes they are irritated. They are deluged with requests for money. They would like to give each caller more, perhaps, than they do if it were not for the many others. It is annoying, this business of being pestered with solicitors.

But, let us also consider the poor man who *has* to solicit for his school or college or cause. There are the unpaid teachers with their families; there are the deficits; there are the buildings in need of repair; there are the boys and girls, young men and women who are hungry for an education and for a start in life. On the slushy road, on the wet pavement, and on many a cold evening someone had to go out to ring door bells much against his inclinations, and made it possible for many of us to get an education and to make a start. In order to educate the coming generation, in order to share with others the Quaker heritage, and in order to present a living world with a living Christ, someone has to assume the perhaps disagreeable task of soliciting funds. Friends would not have it otherwise! Surely, they would not for a minute consider the suspension of their Friendly enterprises, East, West, South or everywhere.

These reflections on having to raise funds and having to put up with money raisers conclude with an abiding faith in the generosity of givers and in the devotion of solicitors for the worthwhile cause of pressing the claims of Jesus of Nazareth in a troubled and bewildered generation.

KHALIL TOTAH.

ON JUNIOR FRIENDS MEETINGS

Editor, THE AMERICAN FRIEND:

One who travels among Friends Meetings may observe many unique and encouraging activities. Among the many which I have observed there are none that have impressed me more than the "experimenting" in the field of business meetings for the children and younger people. These meetings generally parallel the adult meetings with occasional opportunities for joint meetings with the adults.

Wilmington Yearly Meeting has been very active with children's meetings of this kind. In THE AMERICAN FRIEND of February 25 two new Junior Quarterly Meetings have been reported. They were set up in Fairfield and Center Quarterly Meetings. No one can attend the Wilmington Junior Yearly Meeting and see how deftly Ethel Wall coaches the members to speak to business in the Friendly manner without feeling the importance of it for the children and the eventual significance for the Yearly Meeting. The little clerks are also in training for that very fine art of getting the "sense of the meeting." Care is duly taken to make it a *children's* meeting with sufficient story telling and brevity of business to make it attractive. These children will not likely lead the Yearly Meeting of the next generation into the oppressive rule of the majority which can, but does not always happen in parliamentary procedure.

In other meetings the Junior Church and similar groups are being trained in Friendly business procedure. Possibly some Friends will not allow me to concede a leadership in this good work to Wilmington Yearly Meeting. If so, let them speak up. We should pool our experience.

Among the young people of 'teen age and older, Spiceland and Winchester Quarterly Meetings of Indiana Yearly Meeting are very active. There are others elsewhere about which I hear. It would do us good to hear from these Friendly activities in every part of the Five Years Meeting. May it grow into a movement among Friends.

ERROL T. ELLIOTT.

HENS TO THE RESCUE IN NORTH CAROLINA

Western Quarterly Meeting of Friends in North Carolina Yearly Meeting was held at Cane Creek Friends Church, Snow Camp, N. C., February 13. Representatives were present from most of the meetings. The attendance was unusually large at the meetings for worship and business. The leading messages were brought by Lewis W. McFarland and Bertha Smith, and after the social hour the business was transacted in unity under the direction of the efficient Clerk, D. Virgil Pike.

When it came to finance, Western Quarter was found to be leading the other quarters of the Yearly Meeting for the first time in the history of North Carolina Yearly Meeting. This revealed the fact that the rural meetings are standing up under the depression better than the city meetings, since all the meetings in Western Quarter are rural except one.

One meeting of the quarter, Center, has used an unique method to raise part of its Yearly Meeting budget. The project was to get each family to give one hen for that purpose, over and above their pledge. Its success was almost one hundred per cent. The chairman of the finance committee wrote this modern mother goose jingle to give the project a good send-off:

To market, to market with a load of fat hens,
Home again, home again with some fives and tens.
To the budget, to the budget with a nice size check,
Home again, home again with joy by the peck.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

MYSTICISM AND DEMOCRACY IN THE ENGLISH COMMONWEALTH

BY RUFUS M. JONES

Harvard University Press, pp. 176, $2.00

Two great words are here used by the lecturer to focus thought upon a movement that manifested itself in England during the days when Oliver Cromwell sought to guide the destinies of the nation. The political issues which were then being settled in the interests of the "common man" were closely related to the spiritual movements of the time and these are set forth with much clearness as to time and place and leadership, "to show what an important epoch that great period was for the maturing of the religious life of England, and equally so for its bold experiments in popular self-government, first tried in the democratic religious sects and then carried out in the wider area of the State." In the great birth period of democracy a noble spiritual mysticism played a vital part.

Now, in book form, is made available the lectures delivered in Harvard University last year under the William Belden Noble Foundation which provides for an annual series by some distinguished religious leader with a spiritual message for the youth of the present day, especially those attending college and university. The lecturer succeeds other distinguished men, as Canon Raven, John Kelman, G. A. Johnston Ross, and W. B. Selbie, who have made valuable contributions to religious thought, and whose lectures are available in book form, as provided by the perpetual foundation, from the *Harvard University Press*. Assuming that democracy cannot succeed without sound educational preparation for it, the lecturer holds that it will not be a true success "without a deep moral and religious background in the lives of the people who compose the democratic government."

The first lecture deals with what is called "A Great Awakening" marked by the Commonwealth period in the development of English democracy. Four characteristically religious types are noted, each of which links with a definite parent stream of historical influence. These are the mystical, the humanistic, the pantheistic, and the Puritanical influences and are correlated to show that "the intense religious life of the period, together with the creation of the self-governing type of the church had a powerful influence in bringing democracy to birth in the State." The most obvious feature of the period was the intensity of faith that characterized it.

The second and third lectures are likewise more or less introductory as they gather up the threads of development toward democracy. The building of "A Self-governing Church" is traced through the Anabaptist and the Seeker movements. In 1581, a full-fledged attempt was made to reconstruct the church on a complete democratic basis, when "everything is to be regulated by the people for the benefit of the people." The distinction of laity and clergy was entirely done away, and "the people under the immediate leadership of Christ, and not the officers, constitute the church." Another uncompromising principle was the complete separation of the function of religion from the functions of the State. By 1660, twenty years later, the habit of forming self-governing religious societies had become contagious. For forty years, the Seekers were responding to similar principles, maintaining that everyone should have liberty to worship according to the light of his own conscience, but "owning of no churches or ordinances now in the world." For them true religion is an inner spring of life and power, and the church is an invisible body, not the building where people gather for worship.

Outbursts of mysticism of many types are reviewed in the fourth lecture and sketches given of prominent leaders and their particular contribution to the thought of the time. Puritanism and mysticism were antithetical and "canceled out each other." Familism and Quakerism recognized the affirmation mysticism of the common man, the focal idea of which is "the glowing faith that there is something divine in man, which under right influences and responses can become the dominant feature of a person's whole life." With his integrated and kindled personality, George Fox became "the organizer of a new type of mystical society that was admirably fitted to be the carrier and distributer of this accumulated stock of spiritual truth and to be the quickening stimulus to mystical experience in others, generation after generation."

The closing lecture on "The 'Common Man' Comes Back," brings to focus the democratic principle of church organization with the "common man" managing his church for himself, and then leaping to "the perverse conclusion that he could manage the State as well." "It was the religious struggle which drew the political into its train." The divine right of man as man included freedom in religion and the right to settle the form of government for himself and for his nation. "Democracy is still an experiment, but a long line of wise statesmen, working out checks and systems of balance and restraint on capricious freedom, have made it an experiment full of hope and promise." The movement is traced to America in the development of the colonies, and the book closes with the statement about the "Common Man," that "not the least factor in his maturing preparation for public responsibility has been his training in the management and direction of his autonomous, democratic Church."

FOR THESE HARD TIMES—A NEW RELIGIOUS NOVEL

The Macmillan Company, of New York City, issues the first novel based on modern Biblical scholarship. Unique. Historically accurate. Commended by religious leaders such as Bishop F. J. McConnell, Rev. Dr. S. Parks Cadman, and Prof. Shailer Mathews. Plot cast in a highly dramatic period, when struggle for social justice and international peace gave motivating force for evolution of monotheism. Shows Bible as a literature developing in hard times. *"By the Waters of Babylon, A Story of Ancient Israel,"* by Louis Wallis. All booksellers, or the Macmillan Company, New York City, $2.00.

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QUAKERDOM · AT · LARGE

Robert L. Simkin of Chengtu, West China, who graduated from Haverford College in 1903 and is now home with his family on furlough, was guest speaker at the Haverford Club in the second of a series of talks on February 24. His subject was "The Situation in China Today."

* * * *

Tom Alderman Sykes, minister at High Point, North Carolina, is resuming active work following a two months' illness. He writes in appreciation of the many helpful messages and remembrances which came to him from many friends over the country and which helped him and encouraged him tremendously "in those days when the going was mighty hard."

* * * *

Fred W. Emerson, Professor of Biology in New Mexico Normal University at Las Vegas, has a leave of absence during the Spring quarter, and is planning to do research work at the desert laboratory of the Carnegie Institute at Washington, the laboratory being located at Tucson, Arizona, where the Emerson family will spend the next few months. He is planning to make a study of plants of the plateau region of the Southwest.

* * * *

A recent issue of the New York *Times* carried a cable dispatch from Tokyo, reporting an interview which a deputation of American missionaries and Japanese Christians had had with Toshio Shiratori, director of the Bureau of Information of the Japanese Foreign Office, regarding the present operations in China. Among the many missionaries present, the dispatch named three, including Gilbert Bowles. More than an hour was spent with the Japanese official, discussing leading questions having to do particularly with the League of Nations Covenant and the Briand-Kellogg Pact. The Americans were said to have been pleased with Mr. Shiratori's final remark in which he asked them to support Japan "in so far as your consciences will allow."

* * * *

Alfred H. Bayes, formerly English representative in the Berlin Friends Center, is now acting as Treasurer of the American Farm School at Salonica, Greece, where more than 140 boys are being trained under Christian influence in modern methods of agriculture, dairy farming, etc., with the idea of going out to do pioneer work in the villages of Macedonia. Through a scholarship fund established by an American Friend, Friends are contributing to the establishing of new ideas and a new cultural level in what has been a very backward country. Alfred Bayes, who has returned to Salonica from a recent visit to England, says that he feels that he has come back to a relatively peaceful part of the world, as the outlook in the Balkan countries is very hopeful as compared to that of Western Europe. Cooperation between Greece and Turkey has finally become a fact.

* * * *

"We all feel that we must work more than ever for the Franco-German rapprochment." So writes Ella Barlow, the delightful French lady who leads the Student Club at the Friends Center in Paris, and who is also very active in various other lines of peace work, direct and indirect. The two Centers in Paris and Berlin, together with the London Friends House, are giving much time and thought to the special field of better understanding between France and Germany. They are trying to send speakers from the one country to the other, speakers who know German and French, as the case may be, and who carry conciliation and friendliness with them. They are anxious to translate and disseminate articles originating in either country which would help the other land to a better understanding. And when a misleading article appears in either country, they would like to follow it up by an article, original or translated, which would correct the false statement or attitude. It is not likely that they will achieve all that they would like to, but whatever is done will be of great value.

* * * *

The Joseph Moore museum of Earlham College, Richmond, Indiana, is said to be one of the finest and best working college museums in the Middle West. The Richmond *Item* recently gave an account of its development and showed a picture of an outstanding specimen, the great fossil beaver, found in Randolph County by Joseph Moore. A picture was also given of Professor Allen D. Hole, who has been curator for the past twenty-six years. The account mentions the private museum of Hannah Pratt Jessup, Brownsville, Texas, consisting of a remarkable collection, especially from the point of view of the historical associations involved, which had been given the Joseph Moore museum. Some of the specimens in this collection are pewter plates dating back into the seventeenth century, an interesting series of objects from the Holy Land, an arm chair used a hundred and seventy years ago and a collection of hand hammered brass from Damascus. The contributor of this valuable and much appreciated addition is well known to many of our readers, and her contribution, made in 1927, always ranks of importance whenever the history of the Joseph Moore museum in recent years is recounted.

* * * *

A booklet of sixty pages on "Social Thought in the Society of Friends," is now available from Friends Book Centre, London, which indicates the developments among Friends in England in their attitude toward industry and organized society since the beginning of the world war in 1914, and in finding their function as a Christian group in relation to the social order. Studies are made on "Sources of and Remedy for War." "Industry for Service," "Agriculture," "Coal Mining," "Housing," "Finance," "Nationalization," 'Unemployment," "Education," "Value of Personality," and the pamphlet closes with a section on "The New Social Order," which states the foundations of a true social order, the true purpose of industry, and the present effort toward a new order of society. "It is the duty of society considered as a fellowship to help every citizen to gain the best life because he is of value as a personality. It is the duty of each citizen to do his part to create, maintain and enrich that fellowship which is the basis of all true society. The full realization of these two obligations will lead us into an ordered freedom in which domination shall be replaced by cooperation, compulsion will give way to willing service and all shall have opportunity to enter into that joy and fullness of life that God intended for them."

NEWS OF OUR MEETINGS

The Friends missionary society at Greenfield, Indiana, held the February meeting at the home of Anna Bridges when twenty members answered to the roll call with incidents in the life of Lincoln. The lesson, the last chapter in the book, "Christ Comes to the Village," was ably given by the pastor, Eliezer Partington, and Ethel P. White had charge of a contest.

* * * *

Quarterly Meeting was held in Bloomingdale, Indiana, February 20 and 21, with interest manifested in the several sessions. The messages of Dr. A. A. Bond, at home from East Africa on furlough, were most helpful. On Sabbath morning he preached in the Coloma meeting, and on that evening he gave a stereopticon lecture in the meetinghouse in Bloomingdale. A number attended from Rush Creek, from Coloma and from Marshall, as well as from Bloomingdale.

All appreciated the pictures and the information concerning Friends work in East Africa. In the business session on Saturday afternoon, Friends were saddened with the home-going of so many friends in the three months since the last assembly. Mention was made especially of the deaths of Samuel Davies, William Hadley, Marietta Deer and Alice Blocksom, all of whom were valuable members in their respective communities. The clerks were directed to send messages of sympathy to the families of the deceased.

* * * *

Winchester, Indiana, Quarterly Meeting of Friends was held, February 20, with a large attendance. At the meeting on Ministry and Oversight, Charles E. Hiatt was the principal speaker. In the session for worship messages were given by R. Aaron Napier, Truman C. Kenworthy and David W. Day. The afternoon session as usual was devoted to business. The committee, of which Howard Cope is chairman, reported on the status of membership as concerned with Yearly Meeting dues, and the report will be printed for distribution among the various local meetings. The committee to prepare a history of the Quarterly Meeting was continued and they were instructed to have the history printed for distribution among the membership. The clerks were instructed to send letters to a number of Friends who on account of illness are unable to attend services. Visiting Friends were Aaron and Inez Napier of Newcastle, Truman Kenworthy, David and Olive Day of Richmond, Jane Thomas of Amboy, and Orville Fisher of Arba.

* * * *

The Young Friends session of Winchester Quarterly Meeting opened at 9:15 a. m. with Fred Wright presiding. Anna Cox gave a scripture lesson, and Ethelyn Brown led in singing a hymn which was followed by sentence prayers. David Day of Richmond gave a talk on "Quaker Evangelism," citing the work of George Fox and early Friends who went about as publishers of truth and gave themselves wholly to the bearing of Christ's message. He challenged young Friends to get into great situations where the need is great. "Our religion should not be separate from our social contacts in life but should be combined to make real progress." George Newbold of Muncie told of the trip to the National Christian Endeavor Convention in California, and of their challenge to crusade for Christ with many thousands of young people enlisting to help bring Christ's kingdom on earth. Anna Cox reported three new Endeavor societies organized since last Quarterly Meeting, and Esther Hubbard gave the missionary report.

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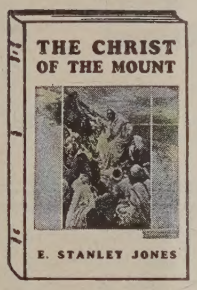

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FRIENDSWOOD, TEXAS, NEWS

The twelfth birthday of constitutional Prohibition was celebrated with a fish dinner, enlivened with appropriate songs, speeches and exercises. Illustrated posters, urging the paying of poll-tax, protection of home and children, law observance and enforcement, and the State cigaret law, decorated the walls. Thirty-five dollars was cleared for carrying on the work of the Woman's Christian Temperance Union, locally and in the State.

Friendswood Y. P. S. C. E. entertained Brazoria C. E. Union recently. Special music and short interesting addresses constituted the program.

A Sunday-school superintendent from a neighboring town offered a $2.50 gold piece to the class in the Friendswood Sunday school having the best average attendance from January 24 till Easter Sunday, and $1.00 for the second best class. We are having unusually good attendance and the competition is close, keen and good-natured.

The missionary society sent their first gift of $1.00 to the newest African Mission recruit, Gladys Ann Kellum, with a letter of congratulation to her parents, Everett J. and Ruth Baker Kellum, as its response to the cablegram received by one of its most valued members, Mary E. Baker, telling of her little granddaughter's safe arrival. The society gave an interesting program, February 5, rendering the missionary playlet "A Soldier of the Cross," which illustrates Luke 9:24. For some time a missionary apron has been passed among the members who patched it, placing an offering under the patch. As a part of the program these patches were ripped off, and the money counted, which, with the freewill offering by the audience and the price of a quilt sold at auction, amounted to $31.50.

On February 12, the World's Day of Prayer for Missions was observed. The missionary society held its regular meeting in the afternoon, and the thought of the closing chapter of the study book, "Christ Comes to the Village," was pre-

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sented in conversational form, in an impressive way. In this chapter, the author, E. Stanley Jones of India, holds the women of the west responsible for the women of the east, and challenges us to accept our responsibility.

BIRTHS

HARDIN—To Herschel and Lura Hardin, Greenfield, Indiana, February 7, 1932, a son, Richard Davis.

RUSH—To Glen and Rena Hayes Rush, Wichita, Kansas, February 17, 1932, a daughter, Mildred Elizabeth.

DEATHS

ATKINSON—At his home in Greenfield, Indiana, February 4, 1932, Charles J. Atkinson, aged eighty-five years. Funeral services were held at the Friends Church, of which he was a member, in charge of the pastor, Eliezer Partington. Burial at College Corner, Ohio. Most inspiring was the unfailing cheerfulness courageously manifested by his faithful companion through many weary hours of service.

CREW—At the home of her daughter, Mrs. George H. Hall, Boulder, Colo., January 4, 1932, Cynthia A. Crew, daughter of William and Susannah Pickrell, aged eighty-six years. Born at Pleasant Plain, Iowa, she was married at Oskaloosa to Alfred D. Hoag and, after his death, was married in 1899 to David W. Crew of Motor, Iowa. Seven years later they moved to Boulder, where he died in 1928. A birthright member of Friends, she was active in church work, and as an invalid in her last years, her life was a spiritual inspiration to all who visited her. Besides the daughter, two grandchildren and three great-grandchildren, and a step-daughter, Effie Trueblood of Indianapolis, survive her. Alfred Young, a former pastor, spoke at the funeral service. Interment in Columbia cemetery, Boulder.

PARKER—After a lingering illness at his home in Whittier, Calif., January 29, 1932, Clarkson H. Parker, in his seventy-ninth year. The son of John P. and Miriam J. Parker of near Carthage, Indiana, he was a birthright member of Friends, who loved the church and filled many positions of trust in the different meetings where he lived. The greater part of his life was spent at Walnut Ridge in the limits of Indiana Yearly Meeting, but he had resided also in Iowa, Nebraska, Kansas and California. The work of the Master that lay nearest his heart was that of the Bible school in which he was either teacher or superintendent from the time he was in his teens until a short time before his death, when failing health made it impossible. His wife, Laura W. Parker; a son, Howard C. Parker, and three grandsons survive him.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4411-15 Indiana Ave. Take Indiana Ave. Surface Car, or South Side Elevated to 43rd St. Bible School, 9:45; Worship, 11:00 a. m. Second Sunday each month is Suburban Day, with luncheon served at 12:30 and Discussion Group meeting at 1:30. Leslie Frazer, Minister, 1149 E. 61st St., Telephone Fairfax 3193, to whom names and addresses of Friends coming to Chicago should be sent.

CHICAGO, ILLINOIS
57th Street Meeting, John Woolman Hall, 1174 East 57th Street. Meeting for worship, 10:45 a. m. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks South. Send names and addresses of Friends coming to Chicago to Garfield V. Cox, Clerk, 1332 East 56th Street.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO
Friends Church, West 41st Avenue and Shoshone Street. Worship 11:00 A. M., Bible School 9:45 A. M., Christian Endeavor 6:30 P. M. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitler, Minister, 12734 Kentucky Ave., Detroit, Phone Fairmount 1360W.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th Street, corner of Toberman, Sabbath Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m. Ernest Lamb, Minister.

MIAMI, FLORIDA.
The Miami Friends Meeting has a cordial welcome for those attending its meetings for worship First-day morning, 10:45. 2nd floor of the Professional Building, 226 N. E. 2nd Avenue.

PASADENA, CALIFORNIA
First Friends Church, Corner Raymond Ave. and Villa Street. Bible School, 9:30 a. m.; Worship, 11:00 a. m. and 7:30 p. m.; C. E., 6:30 p. m. Prayer Meeting, Wednesday, 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p. m., September to June. Pastor, Edwin McGrew, 505 N. Raymond Ave., Phone Terrace 6369. A cordial welcome awaits you.

WASHINGTON, DISTRICT OF COLUMBIA
Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday, 7:45 p. m. Chas. S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.
Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for worship First-day at 11 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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